

Bible in
THE
NEW TESTAMENT *(Aug.)*

WITH

An ANALYSIS

OF

The several BOOKS and CHAPTERS.

By the Rev. J. WESLEY, M. A.

L O N D O N:

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To the R E A D E R.

1. **I**N this Edition the Translation is brought as near as possible to the Original: yet the alterations are few and seemingly small: but they may be of considerable importance.

2. Though the old division of Chapters is retained, for the more easy finding of any text: yet the whole is likewise divided, according to the sense, into distinct Sections: a little circumstance, which makes many passages more intelligible to the Reader.

3. The analysis of every Book and Epistle is prefixt to it. And this view of the general scope of each, will give light to all the particulars.

4. I advise every one, before he reads the Scripture, to use this or the like prayer :

“ Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.”

JOHN WESLEY.

THE

T H E GOSPEL according to St. MATTHEW.

THE Gospel, (that is, good tidings) means a book containing the good tidings of our salvation by Jesus Christ. St. Mark in his Gospel presupposes that of St. Matthew, and supplies what is omitted therein. St. Luke supplies what is omitted by both the former: St. John what is omitted by all the three.

St. Matthew particularly points out the fulfilling of the prophecies for the conviction of the Jews. St. Mark wrote a short compendium, and yet added many remarkable circumstances omitted by St. Matthew, particularly with regard to the Apostles, immediately after they were called. St. Luke treated principally of the office of Christ, and mostly in an historical manner. St. John refuted those who denied his Godhead: each chusing to treat more largely on those things, which most suited the time when, and the persons to whom he wrote.

The Gospel according to St. Matthew, contains,

- I. The birth of Christ, and what presently followed it :
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St. M A T T H E W.

- I. **T**HE book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brethren; And Judah begat Pharez and Zarah of Thamar, and Pharez begat Esrom, and Esrom begat Aram; And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon; and Salmon begat Boaz of Rahab, and Boaz begat Obed of Ruth, and Obed begat Jesse, and Jesse begat David the king.
- 7 And David the king begat Solomon, of the *wife* of Uriah; and Solomon begat Rehoboam, and Rehoboam begat Abijah, and Abijah begat Asa; And Asa begat Jehoshaphat, and Jehoshaphat begat Jehoram, and Jehoram begat Uzziah; And Uzziah begat Jotham, and Jotham begat Ahaz, and Ahaz begat Hezekiah; And Hezekiah begat Manasseh, and Manasseh begat Amon, and Amon begat Josiah; And Josiah begat Jechoniah and his brethren, about the time they were carried away to Babylon. And after they were brought to Babylon, Jechoniah begat Salathiel, and Salathiel begat Zerubbabel; And Zerubbabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor; And Azor begat Zadok, and Zadok begat Achim, and Achim begat Eliud; And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob; And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.
- 17 So all the generations from Abraham to David are

fourteen generations: and from David to the carrying away to Babylon *are* fourteen generations, and from the carrying away to Babylon to Christ *are* fourteen generations.

18 **N**OW the birth of Christ was on this wise: his mother Mary, being espoused to Joseph, before they came together she was found with child by the Holy Ghost.

19 Then Joseph her husband, being a just man, and yet not willing to make her a public example, purposed to put

20 her away privately. But while he was thinking on these things, behold an angel of the Lord appeared to him in

a dream, saying, Joseph, *thou* son of David, fear not to take to thee Mary thy wife; for that which is begotten in

21 her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save

22 his people from their sins. (Now all this was done, that it might be fulfilled, which was spoken of the Lord

23 by the prophet, saying, Behold the virgin shall be with child; and bring forth a son, and they shall call his name Emmanuel, which is, being interpreted, God with us.)

24 Then Joseph, being raised from sleep, did as the angel of the Lord had commanded him, and took unto him

25 his wife: But he knew her not till she had brought forth her son, the first-born. And he called his name Jesus.

II. **N**OW after Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold wise men came

2 from the East to Jerusalem, saying, Where is he that is born king of the Jews? For we have seen his star in

3 the East, and are come to do him homage. When Herod the king had heard *these things*, he was troubled, and all

4 Jerusalem with him. And having assembled all the chief priests and scribes of the people, he enquired of them,

5 Where the Christ was to be born? And they said to him, In Bethlehem of Judea; for thus it is written by

6 the prophet, And thou Bethlehem in the land of Judah, art in no wise the least among the princes of Judah; for

out of thee shall come forth a governor, who shall rule

7 my people Israel. Then Herod, having privately called the wise men, enquired of them with great exactness, at

8 what time the star appeared: And sending them to Bethlehem, he said, Go, enquire exactly concerning the young child, and if ye find *him*, bring me word again,

9 that I also may come and do him homage. And having heard the king, they departed; and lo the star which they had seen in the East, moved on before them, till

10 it came and stood over where the young child was. And seeing

seeing the star, they rejoiced with exceeding great joy.
 11 And being come into the house, they saw the young child, with Mary his mother; and falling down, they did him homage. And opening their treasures, they presented to him gifts, gold, frankincense, and myrrh.
 12 And having been warned of God in a dream, not to return to Herod, they retired into their own country another way.
 13 And when they had retired, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and continue there till I shall tell thee; for
 14 Herod will seek the young child to destroy him. And he arose and took the young child and his mother by
 15 night, and retired into Egypt, And continued there till the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying,
 16 Out of Egypt have I called my son. Then Herod, seeing he was deluded by the wise men, was exceeding wroth, and sending forth, slew all the male children that were in Bethlehem, and in all the confines thereof, from two years old and under: according to the time
 17 which he had exactly enquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the
 18 prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because
 19 they were not. But when Herod was dead, behold an angel of the Lord appeared in a dream to Joseph in
 20 Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead
 21 who sought the young child's life. And he arose and took the young child and his mother, and came into the
 22 land of Israel. But having heard, Archelaus reigneth over Judea, in the room of his father Herod, he was afraid to go thither, and being warned of God in a dream,
 23 he turned aside into the region of Galilee. And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

III. **I**N those days cometh John the Baptist, preaching in the
 2 wilderness of Judea, And saying, Repent ye; for the
 3 kingdom of heaven is at hand. For this is he that was spoken of by the prophet Isaiah, saying, The voice of
 4 one crying aloud in the wilderness, Prepare ye the way
 of the Lord, make his paths straight. And this John had

had his raiment of camels hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

5 Then went out to him Jerusalem and all Judea, and
6 all the region round about Jordan, And were baptized
7 of him in Jordan confessing their sins. But seeing
many of the Pharisees and Sadducees coming to his
baptism, he said to them, Ye brood of vipers, who
hath shewed you to flee from the wrath to come?
8 Bring forth therefore fruit worthy of repentance: and
9 say not confidently within yourselves, We have Abra-
ham to our father; for I say unto you, God is able of
10 these stones to raise up children to Abraham. But the
axe also already lieth at the root of the trees; therefore
every tree that bringeth not forth good fruit, is hewn
11 down and cast into the fire. I indeed baptize you with
water unto repentance; but he that cometh after me is
mightier than I; whose shoes I am not worthy to
bear; he shall baptize you with the Holy Ghost and
12 with fire; Whose fan is in his hand, and he will
thoroughly cleanse his floor, and gather the wheat into
the garner, but will burn up the chaff with unquench-
able fire.

13 Then cometh Jesus from Galilee to Jordan unto
14 John, to be baptized by him. And John forbad him,
saying, I have need to be baptized of thee, and comest
15 thou to me? And Jesus answering said to him, Suffer
it now; for thus it becometh us to fulfil all righteousness.
16 Then he suffered him. And Jesus being baptized, went
up straightway from the water, and lo the heavens were
opened to him, and he saw the Spirit of God descending
17 like a dove, and coming upon him. And lo a voice
out of the heavens, saying, This is my beloved Son, in
whom I delight.

IV. Then was Jesus led up by the spirit into the wilderness
2 to be tempted by the devil. And having fasted
forty days and forty nights, he was afterwards hungry.
3 And the tempter coming to him said, If thou be the
Son of God, command that these stones may be made
4 bread. But he answering said, It is written, Man
shall not live by bread alone, but by every word that
5 proceedeth out of the mouth of God. Then the devil
taketh him with him into the holy city, and setteth
6 him on the battlement of the temple, And saith to
him, If thou be the Son of God, cast thyself down;
for it is written, He shall charge his angels concerning
thee, and in their hands they shall bear thee up, lest at
any

7 any time thou dash thy foot against a stone. Jesus said to him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him with him to an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them, And saith to him, All these things will I give thee, if thou wilt fall down and worship me. Then Jesus saith to him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and behold angels waited upon him.

12 **B**UT when he heard, that John was cast into prison, he retired into Galilee. And leaving Nazareth, he came and dwelt at Capernaum, which is on the sea coast, in the borders of Zebulon and Naphthali: That it might be fulfilled which was spoken by Isaiah the prophet, saying, 15 The land of Zebulon and the land of Naphthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles, 16 The people who walked in darkness saw a great light, and to them who sat in the region of the shadow of death, light is sprung up.

17 From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand. And walking by the sea of Galilee, he saw two brethren, Simon called Peter and Andrew his brother, casting a net into the sea, 19 for they were fishers. And he saith to them, Come after me, and I will make you fishers of men. And straightway leaving the nets they followed him. And going on from thence, he saw two other brethren, James the son of Zebedee and John his brother, in the vessel with Zebedee their father mending their nets; and he called them. 22 And leaving the vessel, and their father, they immediately followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of malady among the people. And his fame went through all Syria; and they brought to him all sick people, that were held with divers diseases and tormenting pains; and demoniacs, and lunatics, and paralytics; and he healed 25 them. And there followed him, great multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond Jordan.

V. **A**ND seeing the multitudes, he went up into the mountain; and when he was sat down his disciples came

2 to him. And he opened his mouth and taught them,
 3 saying, Happy *are* the poor in spirit, for theirs is the
 4 kingdom of heaven. Happy *are* they that mourn; for
 5 they shall be comforted. Happy *are* the meek; for they
 6 shall inherit the earth. Happy *are* they that hunger and
 thirst after righteousness; for they shall be satisfied.
 7 Happy *are* the merciful; for they shall obtain mercy.
 8 Happy *are* the pure in heart; for they shall see God.
 9 Happy *are* the peace-makers; for they shall be called the
 10 children of God. Happy *are* they that are persecuted
 for righteousness sake; for theirs is the kingdom of
 11 heaven. Happy are ye when men shall revile and per-
 secute you, and say all manner of evil against you falsely
 12 for my sake. Rejoice and be exceeding glad; for great
 is your reward in heaven; for so persecuted they the pro-
 phets that were before you.

13 Ye are the salt of the earth: but if the salt have lost its
 flavour, wherewith shall it be salted? It is thenceforth
 good for nothing, but to be cast out and to be trodden
 14 under foot of men. Ye are the light of the world. A
 15 city that is situated on a mountain cannot be hid. Neither
 do they light a candle and put it under a bushel, but on a
 candlestick, and it giveth light to all that are in the house.
 16 Let your light so shine before men, that they may see
 your good works, and glorify your Father which is in
 heaven.

17 Think not that I am come to destroy the law and the
 18 prophets; I am come not to destroy but to fulfil. For
 verily I say unto you, Till heaven and earth pass away,
 one jot or one tittle shall in no wise pass from the law till
 19 all things be effected. Whoever therefore shall break one
 of the least of these commandments, and teach men so,
 shall be the least in the kingdom of heaven; but who-
 ever shall do and teach *them*, he shall be great in the king-
 20 dom of heaven. For I say unto you, That unless your
 righteousness shall exceed *the righteousness* of the scribes
 and pharisees, ye shall in no wise enter the kingdom of
 21 heaven. Ye have heard, that it was said to them of old,
 Thou shalt do no murder, and whosoever shall do murder,
 22 shall be liable to the judgment. But I say unto you,
 That whosoever is angry with his brother, shall be liable
 to the judgment; and whosoever shall say to his brother,
 Raca, shall be liable to the council; but whosoever shall
 23 say, Thou fool, shall be liable to hell-fire. Therefore if
 thou bring thy gift to the altar, and shalt there remember,
 24 that thy brother hath ought against thee, Leave there thy
 gift

gift before the altar, and go, first be reconciled to thy
25 brother, and then come and offer thy gift. Agree with
thyne adversary quickly, while thou art in the way with
him, lest at any time the adversary deliver thee to the
judge, and the judge deliver thee to the officer, and
26 thou be cast into prison. Verily I say unto thee, Thou
shalt in no wise come out thence, till thou hast paid the
last farthing.

27 Ye have heard, that it was said, Thou shalt not com-
mit adultery. But I say unto you, That whosoever
looketh upon a woman to lust after her, hath already
29 committed adultery with her in his heart. But if thy
right eye cause thee to offend, pluck it out, and cast it
from thee; for it is profitable for thee that one of thy
members should perish. And not that thy whole body
30 should be cast into hell. And if thy right-hand cause thee
to offend, cut it off and cast it from thee; for it is profita-
ble for thee that one of thy members should perish, and
not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife,
32 let him give her a writing of divorce. But I say unto
you, whosoever shall put away his wife, save for the cause
of whoredom, causeth her to commit adultery: and
whosoever shall marry her that is put away, committeth
adultery.

33 Again, ye have heard that it was said to them of old,
Thou shalt not forswear thyself, but shalt perform thine
34 oaths unto the Lord. But I say unto you, Swear not at
all, neither by heaven, for it is God's throne: Nor by
35 the earth, for it is his footstool: Neither by Jerusalem,
36 for it is the city of the great King. Neither shalt thou
swear by thy head; for thou canst not make one hair
37 white or black. But let your conversation be yea, yea;
nay, nay; for whatsoever is more than these, is of the
evil one.

38 Ye have heard that it hath been said, An eye for an
39 eye, and a tooth for a tooth. But I say unto you, that
ye resist not the evil man: but whosoever shall smite
40 thee on the right cheek, turn to him the other also; And
if a man will sue thee and take away thy coat, let him
41 have thy cloak also. And whosoever shall compel thee
42 to go with him one mile, go with him twain. Give to
him that asketh thee, and from him that would borrow of
thee, turn not thou away.

43 Ye have heard, that it hath been said, Thou shalt love
44 thy neighbour, and hate thine enemy. But I say unto
you,

you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that
 45 despitefully use you and persecute you: That ye may be the children of your Father, who is in heaven; for he maketh his sun to rise on the evil and on the good, and
 46 sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? Do not even
 47 the publicans the same? And if ye salute your friends only, what do ye more *than others*? Do not even the
 48 heathens so? Therefore ye shall be perfect, as your Father who is in heaven is perfect.

VI. TAKE heed that ye practice not your righteousness
 before men, to be seen of them: otherwise ye have
 2 no reward from your Father who is in heaven. Therefore when thou dost alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I
 3 say unto you, They have their reward. But when thou dost alms, let not thy left-hand know what thy right-
 4 hand doth: That thy alms may be in secret, and thy Father who seeth in secret will reward thee openly.
 5 And when thou prayest, thou shalt not be as the hypocrites; for they love to pray, standing in the synagogues, and in the corners of the streets, that they may appear unto men: verily I say unto you, they have their re-
 6 ward. But when thou prayest, enter into thy closet, and having shut thy door, pray to thy Father who is in secret, and thy Father, who seeth in secret, shall reward
 7 thee openly. But when ye pray, use not vain repetitions, as the heathens; for they think they shall be heard for their
 8 much speaking. Be not therefore like them; for your Father knoweth what things ye have need of, before ye
 9 ask him. Thus therefore pray ye; Our Father which art
 10 in heaven, hallowed be thy name. Thy kingdom come;
 11 thy will be done on earth, as *it is* in heaven. Give us
 12 this day our daily bread. And forgive us our debts, as
 13 we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.
 14 For if ye forgive men their trespasses, your heavenly
 15 Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your tres-
 16 passes. Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that
 they may appear unto men to fast: verily, I say to you,
 17 they have their reward. But thou, when thou fastest,
 anoint

18 anoint thy head, and wash thy face, That thou appear not unto men to fast, but to thy Father who is in secret, and thy Father who seeth in secret shall reward thee.

19 **L**AY not up for yourselves treasures on earth, where moth and rust consume, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

22 The eye is the lamp of the body: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness: if therefore the light that is in thee be darkness,

24 how great is that darkness? No man can serve two masters: for he will either hate the one and love the other, or he will cleave to the one and neglect the other.

25 Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink, nor for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the birds of the air: they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? And which of you, by taking thought, can add to his age the smallest measure? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Now if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the still, *will he not much more clothe you, O ye of little faith?* Therefore take not thought, saying, What shall we eat, or what shall we drink, or what shall we wear? (For after all these things do the heathens seek) for your heavenly Father knoweth that ye need these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added to you. Take not therefore thought for the morrow: for the morrow shall take thought for the things of itself; sufficient for the day is the evil thereof.

VII. **J**UDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you.

3 And why beholdest thou the mote in thy brother's eye, but observest not the beam in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote from

- from thine eye, and behold a beam *is* in thine own eye?
- 5 Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast the mote out
- 6 of thy brother's eye. Give not that which is holy to dogs, neither cast your pearls before swine, lest they trample them under their feet, and turning, rend you.
- 7 Ask and it shall be given you, seek and ye shall find; knock
- 8 and it shall be opened to you. For every one that asketh, receiveth, and he that seeketh, findeth, and to
- 9 him that knocketh, it shall be opened. What man is there of you, who if his son ask bread, will give him a
- 10 stone? And if he ask a fish, will he give him a serpent?
- 11 If ye then being evil, know how to give good gifts to your children, how much more will your Father who is in heaven, give good things to them that ask him?
- 12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets
- 13 Enter ye in through the strait gate: for wide *is* the gate and broad *is* the way that leadeth to destruction,
- 14 and many there are that go in through it: Because strait *is* the gate and narrow *is* the way that leadeth to life,
- 15 and few there are that find it. But beware of false prophets, who come to you in sheep's clothing, but
- 16 inwardly they are ravenous wolves. By their fruits ye shall know them. Do men gather grapes from thorns,
- 17 or figs from thistles? So every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.
- 18 A good tree cannot bring forth evil fruit, neither can a
- 19 corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast
- 20 into the fire. Wherefore by their fruits ye shall know them.
- 21 **N**OT every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth
- 22 the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in
- 23 thy name have done many wonderful works? And then will I declare to them I never knew you: depart
- 24 from me, ye that work iniquity. Therefore whosoever heareth these my sayings, and doth them, I will liken him to a wise man, who built his house upon the rock.
- 25 And the rain descended, and the floods came, and the winds blew and beat on that house; and it fell not: for

26 it was founded on the rock. But every one that heareth these my sayings, and doth them not, shall be likened to
27 a foolish man, who built his house on the sand. And the rain descended, and the floods came, and the winds blew, and beat on that house; and it fell, and great was
28 the fall of it. And when Jesus had ended these sayings,
29 the multitudes were astonished at his teaching, For he taught them as one having authority, and not as the scribes.

VIII. **A**ND when he was come down from the mountain,
2 great multitudes followed him. And behold a leper came and worshipped him, saying, Lord, if thou
3 wilt, thou canst make me clean. And Jesus stretching forth his hand, touched him, saying, I will; Be thou
4 clean. And immediately his leprosy was cleansed. And Jesus saith to him, See thou tell no man, but go, shew thyself to the priest, and offer the gift that Moses commanded for a testimony to them.

5 And when he was entered into Capernaum, there came
6 to him a centurion, beseeching him, and saying, Lord, my servant lieth in the house, ill of the palsy, grievously
7 tormented. And Jesus saith to him, I will come and
8 heal him. The centurion answering said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed.
9 For I am a man, under authority, having soldiers under me: and I say unto this man, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do
10 this, and he doth it. When Jesus heard it, he marvelled, and said to them that followed him, Verily I have not
11 found so great faith, no, not in Israel. And I say unto you, That many shall come from the East and West, and shall sit down with Abraham, Isaac, and Jacob, in the
12 kingdom of heaven. But the children of the kingdom shall be cast out into the outer darkness: there shall be
13 weeping and gnashing of teeth. And Jesus said to the centurion, Go thy way, and as thou hast believed, be it unto thee. And his servant was healed in that hour.

14 And Jesus coming to Peter's house, saw his wife's
15 mother lying sick of a fever. And he touched her hand, and the fever left her; and she arose and waited upon them.

16 When it was evening they brought to him many demoniacs; and he cast out the spirits with a word, and
17 healed all that were ill: Whereby was fulfilled what was spoken

spoken by the prophet Isaiah, saying, Himself took our infirmities and bare our diseases.

18 **A**ND Jesus seeing great multitudes about him, com-
 19 manded to go to the other side. And a certain
 scribe came and said to him, Master, I will follow thee
 20 whithersoever thou goest. And Jesus saith to him, The
 foxes have holes, and the birds of the air *have* nests; but
 21 the Son of Man hath not where to lay his head. And
 another of his disciples said to him, Lord, suffer me first
 22 to go and bury my father. But Jesus said to him, Follow
 23 me, and leave the dead to bury their dead. And when
 he was come into the vessel, his disciples followed him.
 24 And behold there was a great tempest in the sea, so that
 the vessel was covered with the waves. But he was
 25 asleep. And his disciples coming to him awoke him,
 26 saying, Lord, save us; we perish. And he saith to them,
 Why are ye fearful: O ye of little faith? Then arising,
 he rebuked the winds and the sea, and there was a great
 27 calm. But the men marvelled, saying, What manner of
 man is this, that even the winds and the sea obey him?
 28 And when he was come to the other side, into the
 country of the Gergesenes, there met him two demoniacs,
 coming out of the tombs, exceeding fierce, so that no one
 29 could pass by that way. And behold they cried out,
 saying, What have we to do with thee, Jesus, thou Son
 of God? Art thou come hither to torment us before the
 30 time? And there was at some distance from them a herd
 of many swine feeding: so the devils besought him,
 31 saying, If thou cast us out, suffer us to go into the herd of
 32 swine. And he said to them, Go. And coming out,
 they went into the swine, and behold the whole herd
 rushed down the precipice into the sea, and perished in
 33 the waters. But they that kept them fled, and going into
 the city, told every thing, and what had befallen the de-
 34 moniacs. And behold the whole city came out to meet
 Jesus; and seeing him, they besought him, to depart out
 of their coasts.

IX. **A**ND going into the vessel, he passed over and came
 2 to his own city. And behold they brought to him
 a paralytic, lying on a couch; and Jesus seeing their faith,
 said to the paralytic, Son, take courage: thy sins are for-
 3 given thee. And behold certain of the scribes said within
 4 themselves, This man blasphemeth. And Jesus knowing
 their thoughts said, Why think ye evil in your hearts?
 5 For which is easier? To say, Thy sins are forgiven
 thee?

6 thee? Or to say, Arise and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (then saith he to the paralytic) Arise, take up
7 thy couch, and go to thy house. And he arose and went
8 to his own house. And the multitudes seeing *it*, marvelled and glorified God, who had given such power to men.

9 And as Jesus passed along from thence, he saw a man named Matthew, sitting at the receipt of custom, and saith to him, Follow me. And he arose and followed
10 him. And as he sat at table in the house, behold many publicans and sinners came, and sat down with him and
11 his disciples. And the Pharisees seeing *it*, said to his disciples, Why eateth your Master with publicans and
12 sinners? But Jesus hearing *it*, said to them, They that are
13 whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am come not to call the righteous, but sinners.

14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast often, but thy disciples fast
15 not? And Jesus said to them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast.
16 No man putteth a piece of new cloth on an old garment: for that which is put in to fill, taketh from the garment
17 and the rent is made worse. Neither do men put new wine into old leathern bottles, else the bottles burst, and the wine is spilled, and both are destroyed; but they put wine into new bottles and both are preserved.

18 While he spake these things to them, behold a certain ruler coming worshipped him, saying, My daughter is just dead: but come and lay thine hand on her, and she
19 shall live. And Jesus arose and followed him, and so
20 did his disciples. (And behold a woman who had had a flux of blood twelve years, coming behind him, touched
21 the hem of his garment. For she said within herself, If
22 I but touch his garment, I shall be made whole. And Jesus turning and seeing her, said, Daughter, take courage; thy faith hath made thee whole. And the woman
23 was made whole from that hour.) And Jesus coming into the ruler's house, and seeing the minstrels and the
24 croud making a noise, saith to them, Withdraw; for the maid is not dead, but sleepeth: and they derided him.
25 But when the croud were put forth, he went in and took
her

26 her by the hand; and the maid arose. And the fame of it went abroad into all that country.

27 And as Jesus passed thence, two blind men followed him, crying, Thou Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith to them, Believe ye that I am able to do this? They say unto him, Yea, Lord.

29 Then touched he their eyes, saying, Be it unto you, according to your faith. And their eyes were opened; and

30 Jesus strictly charged them, saying, See that no man know
31 it. But when they were gone out, they spread his fame abroad in all that country.

32 As they were going out, behold they brought a dumb
33 demoniac to him. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never seen thus, *even* in Israel. But the Pharisees said, He casteth out devils by the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every malady.

36 But seeing the multitudes, he was moved with tender compassion for them, because they were faint and scat-

37 tered as sheep having no shepherd. Then saith he to his disciples, The harvest truly is great, but the labourers are

38 few. Pray ye therefore the Lord of the harvest, that he would thrust forth more labourers into his harvest.

X. And having called to him his twelve disciples, he gave them power over unclean spirits, to cast them out and to

39 heal every disease and every malady. Now the names of the twelve apostles are these; the first, Simon who is

40 called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholo-

41 mew, Thomas and Matthew the publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus;

42 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

43 These twelve Jesus sent forth, having commanded them, saying, Go not into the way of the Gentiles, and

44 into a city of the Samaritans enter not: But go rather to the lost sheep of the house of Israel. And as ye go, pro-

45 claim, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils:

46 freely ye have received, freely give. Provide neither gold nor silver, nor brags in your purses: Nor scrip for

47 your journey, nor two coats, nor shoes, nor yet a staff:

48 for the workman is worthy of his maintenance. And

into

into whatsoever city or town ye shall enter, enquire who
12 in it is worthy, and there abide till ye go thence. And
13 when ye come into a house salute it. And if the house
be worthy, your peace shall come upon it; but if it be
14 not worthy, your peace shall return to you. And who-
soever will not receive you, nor hear your words; when
ye go out of that house or city, shake off the dust from
15 your feet. Verily I say unto you, it shall be more
tolerable for the land of Sodom and Gomorrah, in the
day of judgment, than for that city.

16 Behold I send you forth as sheep in the midst of
wolves; be ye therefore wise as serpents, and harmless
17 as doves. But beware of men; for they will deliver
you to the councils, and scourge you in their synagogues.
18 And ye shall be brought before Governors and Kings
for my sake, for a testimony to them and to the heathens.
19 But when they deliver you, take no thought, how or
what ye shall speak; for it shall be given you in that
20 very hour what ye shall speak. For it is not ye that
speak: but the spirit of your Father who speaketh in you.
21 But the brother shall deliver up the brother to death,
and the father the child; and children shall rise up against
22 their parents, and kill them. And ye shall be hated of
all men for my name's sake: but he that endureth to the
23 end the same shall be saved. But when they persecute
you in this city, flee to another; for verily I say unto you,
Ye shall not have gone over the cities of Israel, till the
24 Son of Man be come. The disciple is not above his
25 teacher, nor the servant above his lord. It is enough for
the disciple to be as his teacher, and the servant as his
lord. If they have called the master of the house Beel-
26 zebub, how much more them of his household? There-
fore fear them not; for there is nothing covered, which
shall not be made manifest; nor hid that shall not be
27 known. What I tell you in the dark, speak in the light;
and what ye hear in the ear, proclaim on the house-tops.
28 And be not afraid of them who kill the body, but are not
able to kill the soul; but rather be afraid of Him who is
29 able to destroy both soul and body in hell. Are not two
sparrows sold for a farthing? And one of them shall not
30 fall to the ground, without your Father. Yea, even the
31 hairs of your head are all numbered. Fear ye not there-
32 fore; ye are of more value than many sparrows. Who-
soever therefore shall confess me before men, him will I
33 confess before my Father who is in heaven. But who-
soever shall deny me before men, him will I also deny
before

34 before my Father who is in heaven. Think not that I
 35 am come to send peace on earth: I am not come to send
 36 peace, but a sword. For I am come to set a man at va-
 37 riance with his father, and the daughter with her mother,
 38 and the daughter-in-law with her mother-in-law. And
 39 the foes of a man *shall* be those of his own household.
 40 He that loveth father or mother more than me, is not
 41 worthy of me; and he that loveth son or daughter more
 42 than me, is not worthy of me; And he that taketh not
 43 his cross and followeth after me, is not worthy of me.
 44 He that findeth his life, shall lose it; and he that loseth
 45 his life for my sake, shall find it. He that entertaineth
 46 you, entertaineth me; and he that entertaineth me, en-
 47 tertaineth him that sent me. He that entertaineth a prop-
 48 het in the name of a prophet, shall receive a prophet's
 49 reward: and he that entertaineth a righteous man in the
 50 name of a righteous man, shall receive a righteous man's
 51 reward. And whosoever shall give to drink to one of
 52 these little ones a cup of cold water only, in the name of
 53 a disciple, verily I say unto you, he shall in no wise lose
 54 XI. his reward. And when Jesus had made an end of
 55 commanding his twelve disciples, he departed thence, to
 56 teach and preach in their cities.

57 Now when John had heard in the prison the works
 58 of Christ, he sent two of his disciples, And said to him,
 59 Art thou he that is to come, or look we for another?
 60 And Jesus answering said to them, Go and tell John
 61 the things which ye hear and see, The blind receive their
 62 sight, the lame walk; the lepers are cleansed, and the deaf
 63 hear; the dead are raised, and the poor have the gospel
 64 preached to them: And happy is he whosoever shall not
 65 be offended at me. And as they departed, Jesus said to
 66 the multitudes concerning John, What went ye out into
 67 the wilderness to see? A reed shaken with the wind?
 68 But what went ye out to see? A man clothed in soft
 69 raiment? Behold they that wear soft clothing, are in
 70 king's houses. But what went ye out to see? A prop-
 71 het? Yea, I say unto you, and more than a prophet.
 72 For this is he of whom it is written, Behold I send my
 73 messenger before thy face, who shall prepare the way
 74 before thee. Verily I say unto you, among them that
 75 are born of women, there hath not arisen a greater prop-
 76 het than John the Baptist; but he that is least in the
 77 kingdom of heaven, is greater than he. And from the
 78 days of John the Baptist till now the kingdom of hea-
 79 ven is entered by force, and they who strive with all their
 80 might

13 might take it by violence. For all the prophets and the
 14 law prophesied until John. And if ye are willing to
 15 receive *him*, he is Elijah, who was to come. He that hath
 16 ears to hear, let him hear. But whereunto shall I liken
 this generation; it is like children sitting in the markets,
 17 and calling to their fellows, And saying, We have piped
 unto you, and ye have not danced; we have mourned
 18 unto you, and ye have not lamented. For John came
 neither eating nor drinking, and they say he hath a
 19 devil. The Son of Man came eating and drinking, and
 they say, Behold a glutton and a wine-bibber, a friend of
 publicans and sinners; but wisdom is justified by her
 20 children. Then began he to upbraid the cities, wherein
 the most of his mighty works had been done, because
 21 they repented not. Wo to thee, Chorazin, wo to thee,
 Bethsaida: for if the mighty works which have been
 done in you, had been done in Tyre and Sidon, they
 would have repented long ago in sackcloth and ashes.
 22 Moreover I say to you, It shall be more tolerable for
 Tyre and Sidon in the day of judgment than for you.
 23 And thou Capernaum, who hast been exalted to heaven,
 shalt be brought down to hell: for if the mighty works
 which have been done in thee, had been done in Sodom,
 24 it would have remained to this day. Moreover I say
 unto you, It shall be more tolerable for Sodom in the
 25 day of judgment than for thee. At that time Jesus
 answering said, I thank thee, O Father, Lord of heaven
 and earth, because thou hast hid these things from the
 wise and prudent, and hast revealed them to babes.
 26 Even so, Father; for so it seemed good in thy sight.
 27 All things are delivered to me by my Father; and no one
 knoweth the Son, but the Father; neither knoweth any
 one the Father, save the Son, and he to whomsoever the
 28 Son is pleased to reveal *him*. Come to me, all ye that
 labour, and are heavy laden, and I will give you rest.
 29 Take my yoke upon you, and learn of me; for I am
 meek and lowly in heart, and ye shall find rest to your
 30 souls. For my yoke is easy, and my burthen is light.

XII. At that time Jesus went on the sabbath through the
 corn, and his disciples were hungry, and plucked the
 2 ears of corn and ate. But the Pharisees seeing *it* said to
 him, Behold thy disciples do what is not lawful to do
 3 on the sabbath. But he said to them, have ye not read
 what David did, when he was hungry, and they that
 4 were with him? How he entered into the house of
 God,

- God, and ate the shew-bread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, that on the sabbath-days, the priests in the temple profane the sabbath and are blameless? But I say to you, That a greater than the temple is here. And if ye had known what that meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the sabbath.
- And departing thence, he went into their synagogue. And behold there was a man who had a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath? that they might accuse him. And he said to them, What man shall there be among you that shall have one sheep, who if it fall into a pit on the sabbath, will not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do good on the sabbath-day. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. Then the Pharisees went out, and took council together against him, how they might destroy him. And Jesus knowing it, withdrew from thence; and great multitudes followed him, and he healed them all, And charged them not to make him known: That it might be fulfilled which was spoken by the prophet Isaiah, saying, Behold my servant, whom I have chosen, my beloved in whom my soul delighteth: I will put my spirit upon him, and he shall shew judgment to the heathens. He shall not strive nor clamour, neither shall any man hear his voice in the streets. He shall not break a bruised reed, and smoking flax he shall not quench, till he send forth judgment unto victory. And in his name shall the heathens trust.
- Then was brought to him a demoniac, blind and dumb; and he healed him, so that the blind and dumb both spake and saw. And all the multitude were amazed and said, Is not this the son of David? But the Pharisees hearing it said, This fellow casteth not out devils but by Beelzebub the prince of the devils. And Jesus knowing their thoughts said to them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not be established. And if Satan cast out Satan, he is divided against himself: how then shall his kingdom be established? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

28 judges. But if it be by the spirit of God *that* I cast out devils, then the kingdom of God is come upon you.
29 How can one enter into the strong one's house, and plunder his goods, unless he first bind the strong one?
30 And then he will plunder his house. He that is not with me is against me, and he that gathereth not with me,
31 scattereth. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven to men: but the blasphemy against the spirit shall not be forgiven to men.
32 And whosoever speaketh against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in that to come.
33 Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt; for the tree is
34 known by its fruit. Ye brood of vipers, how can ye, being evil, speak good things? For out of the abundance
35 of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth
36 evil things. But I say to you, That every idle word which men shall speak, they shall give an account thereof
37 in the day of judgment. For by thy words thou shalt be justified, or by thy words thou shalt be condemned.
38 Then certain of the Scribes and Pharisees answered,
39 saying, Master, we would see a sign from thee. And he answering said to them, An evil and an adulterous
40 generation seeketh a sign, and there shall no sign be given it, but the sign of the prophet *Jonah*. For as
41 *Jonah* was three days and three nights in the belly of the great fish, so shall the Son of Man be three days and
42 three nights in the heart of the earth. The men of Nineveh shall rise up in the judgment with this
43 generation and shall condemn it; for they repented at the preaching of *Jonah*; and behold a greater than *Jonah* is
44 here. The queen of the south shall rise up in the judgment with this generation and shall condemn it; for she
45 came from the uttermost parts of the earth, to hear the wisdom of Solomon; and behold a greater than Solomon
46 is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth
47 none. Then he saith, I will return to my house whence I came out, and when he is come, he findeth it empty,
48 swept and garnished. Then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that

man is worse than the first. So shall it be also to this wicked generation.

46 While he yet talked to the multitude, behold his mother and his brethren stood without, seeking to speak to him. And one said to him, Behold thy mother and thy brethren stand without, seeking to speak to thee. 48 And he answering said to him that told him, Who is my mother, and who are my brethren? And stretching forth his hand toward his disciples he said, Behold my 50 mother and my brethren. For whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother.

XIII. The same day went Jesus out of the house, and sat 2 by the sea-side. And great multitudes were gathered together to him, so that he went into the vessel and sat, 3 and all the multitude stood on the shore. And he spake many things to them in parables, saying, Behold 4 the sower went forth to sow. And while he sowed, some seeds fell by the highway-side, and the birds came 5 and devoured them. Others fell among stony places, where they had not much earth; and they sprung up 6 immediately, because they had not depth of earth. And when the sun was up, they were scorched; and because 7 they had not root, they withered away. And some fell among thorns, and the thorns sprung up and choaked 8 them. And others fell on the good ground, and brought forth fruit, some an hundred fold, some sixty, some 9 thirty. He that hath ears to hear let him hear. And 10 the disciples came and said to him, Why speakest thou to them in parables? He answering said to them, 11 Because to you it is given to know the mysteries of the kingdom of heaven; but to them it is not given. For 12 whosoever hath, to him shall be given; and he shall have abundance: but whosoever hath not, from him 13 shall be taken away even what he hath. Therefore I speak to them in parables, because seeing they see not 14 and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of *Isaiah* who saith, Hearing ye will hear, but in no wise understand 15 and seeing ye will see, but in no wise perceive. For the heart of this people is waxed fat, and their ears are dull of hearing, and their eyes have they closed: lest at any time they should see with their eyes, and hear with their 16 ears, and understand with their hearts, and should be converted and I should heal them. But blessed are your eyes, for they see, and your ears, for they hear.

17 For verily I say unto you, That many prophets and
righteous men have desired to see the things which ye see,
and have not seen *them*, and to hear the things which ye
18 hear, and have not heard *them*. Hear ye therefore the
19 parable of the sower. When any one heareth the word
of the kingdom, and considereth it not, the wicked one
cometh, and catcheth away what was sown in his heart.
20 This is he who received seed by the highway-side. But
he who received the seed on stony places, is he that
heareth the word and immediately receiveth it with joy.
21 Yet he hath not root in himself, and so endureth but for
a while; for when tribulation or persecution ariseth
22 because of the word, straightway he is offended. He
that received the seed among thorns, is he that heareth
the word: and the care of this world and the deceitful-
ness of riches choke the word, and it becometh unfruit-
23 ful. But he that received seed on the good ground, is he
that heareth the word and considereth it: who also
beareth fruit, and bringeth forth, some a hundred fold,
some sixty, some thirty.

24 He proposed to them another parable, saying, The
kingdom of heaven is like a man sowing good seed in his
25 field. But while men slept, his enemy came and sowed
26 darnel amidst the wheat, and went away. And when
the blade was sprung up and brought forth fruit, then
27 appeared the darnel also. So the servants of the householder
came to him, and said, Sir, didst not thou sow good seed
in thy field? Whence then hath it darnel? He said to
28 them, an enemy hath done this. The servants said to
him, Wilt thou then, that we go and gather them up?
29 But he said, No: lest gathering up the darnel, ye root up
30 the wheat with them. Suffer both to grow together till
the harvest; and at the time of the harvest I will say to
the reapers, Gather ye together first the darnel, and
bind it in bundles to burn it, but gather the wheat into
my barn.

31 He proposed to them another parable, saying, The
kingdom of heaven is like a grain of mustard-seed,
32 which a man took and sowed in his field: Which indeed
is the least of all seeds, but when it is grown up, it is the
greatest of herbs, and becometh a tree, so that the birds of
the air come and lodge in the branches of it.

33 He spake another parable to them: The kingdom of
heaven is like leaven, which a woman taking, covered up
in three measures of meal, till the whole was leavened.

34 All these things spake Jesus to the multitude in
parables,

parables, and without a parable spake he not unto them:
 35 Whereby was fulfilled what was spoken by the prophet, saying, I will open my mouth in parables; I will utter things hid from the foundation of the world.

36 Then Jesus having sent the multitude away, went into the house: and his disciples came to him, saying, Declare to us the parable of the darnel of the field: He answering said to them, He that soweth the good seed is
 38 the Son of Man. The field is the world; the good seed are the children of the kingdom, but the darnel
 39 are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the
 40 world; the reapers are the angels. As therefore the darnel is gathered and burnt with fire, so shall it be at
 41 the end of the world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all
 42 things that offend, and them that do iniquity; And shall cast them into the furnace of fire; there shall be the
 43 wailing and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

44 Again the kingdom of heaven is like treasure hid in a field, which a man having found hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like a merchant
 46 seeking goodly pearls: Who having found one pearl of great value, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like a net cast into
 48 the sea, and gathering fishes of every kind: Which when it was full, they drew to the shore, and sitting down, gathered the good into vessels, but cast the bad away.
 49 So shall it be at the end of the world. The angels shall come forth and sever the wicked from among the just;
 50 And shall cast them into the furnace of fire: there shall
 51 be the wailing and the gnashing of teeth. Jesus saith to them, Have ye understood all these things? They say
 52 to him, Yea, Lord. Then saith he to them, Therefore every Scribe instructed unto the kingdom of heaven, is
 like a householder, who bringeth out of his treasure things new and old.

53 **A**ND when Jesus had finished these parables, he de-
 54 parted thence: And coming into his own country, he taught them in their synagogue, so that they were astonished, and said, Whence hath HE this wisdom and
 55 these mighty works? Is not this the Carpenter's son? Is
 not

not his mother called Mary? And his brethren, James
 56 and Joses and Simon and Jude? And his sisters, are they
 not all with us? Whence then hath HE all these things?
 57 And they were offended at him. But Jesus said to them,
 A prophet is not without honour, save in his own country;
 58 and in his own house. And he wrought not many
 mighty works there, because of their unbelief.

XIV. **A**T that time Herod the Tetrarch heard the fame of
 2 Jesus. And said to his servants, This is John the
 Baptist: he is risen from the dead, and therefore these
 3 mighty powers exert themselves in him. For Herod
 having apprehended John, had bound and put him in
 4 prison, for Herodias's sake, his brother Philip's wife.
 5 For John had said to him, It is not lawful for thee to
 have her: And when he would have put him to death,
 6 he feared the multitude, because they accounted him
 a prophet. But when Herod's birth-day was kept,
 the daughter of Herodias danced before them and pleased
 7 Herod. Whereupon he promised with an oath, to give
 8 her whatever she should ask. And she being before in-
 structed by her mother, said, Give me here John the
 9 Baptist's head in a charger. And the king was sorry;
 yet for the oath's sake, and them who sat with him at
 10 table, he commanded it to be given her. And he sent
 11 and beheaded John in the prison: And his head was
 brought in a charger, and given to the damsel, and she
 12 carried it to her mother. And his disciples came and
 took up the body, and buried it, and went and told Jesus.
 13 And Jesus hearing it, withdrew thence by ship into a
 desert place apart: but when the people heard thereof,
 they followed him by land out of the cities.
 14 And coming forth he saw the multitude, and was
 moved with tender compassion for them, and healed their
 15 sick. And in the evening his disciples came to him,
 saying, This is a desert place, and the time is now past:
 send the multitude away, that going into the villages,
 16 they may buy themselves victuals. But Jesus said to
 17 them, They need not go: give ye them to eat. They
 say to him, We have here but five loaves and two fishes.
 18 He said, Bring them hither to me. And he commanded
 19 the multitude to sit down on the grass; and taking the
 five loaves and the two fishes, looking up to heaven, he
 blessed and brake, and gave the loaves to his disciples,
 20 and the disciples to the multitude. And they all ate
 and were satisfied: and they took up of the fragments

21 that remained twelve baskets full. And they that had eaten were about five thousand men, besides women and children. And he constrained his disciples, to go straightway into the vessel, and go before him to the other side, till he sent the multitude away. And having sent the multitude away, he went up into a mountain apart to pray. And in the evening he was there alone: but the vessel was now in the midst of the sea, tossed by the waves; for the wind was contrary. In the fourth watch of the night he went to them, walking on the sea. And the disciples seeing him walking on the sea, were affrighted, saying, It is an apparition: and they cried out for fear. But Jesus immediately spake to them, saying, Take courage: it is I: be not afraid. And Peter answering, said, Lord, if it be thou, bid me come to thee on the waters. And he said, Come. And Peter going down from the vessel, walked on the waters, to go to Jesus. But seeing the wind boisterous, he was afraid; and beginning to sink, he cried, Lord, save me. And immediately Jesus reaching forth his hand, caught him, and saith to him, O thou of little faith, wherefore didst thou doubt? And when they were come into the vessel, the wind ceased. Then they that were in the vessel, came and worshipped him, saying, Of a truth thou art the Son of God.

24 And having crossed over, they came into the land of Genesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought to him all that were diseased; And besought him that they might touch but the hem of his garment; and as many as touched were made perfectly whole.

XV. Then came to Jesus Scribes and Pharisees who were of Jerusalem, saying; Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. But he answering said, Why do ye also transgress the commandment of God through your tradition? For God said, Honour thy father and thy mother: and he that revileth father or mother, let him die the death. But ye say, Whosoever shall say to his father or mother, *It is a gift*, by whatsoever thou mightest have been profited by me: He shall in no wise honour his father or his mother. Thus have ye made void the command of God through your tradition. Ye hypocrites, well did Isaiah prophecy of you, saying,

8 This people draweth nigh to me with their lips; but their heart

9 heart is far from me. But in vain do they worship me,
 10 teaching for doctrines the commandments of men. And
 calling the multitude unto him he said to them, Hear and
 11 understand. Not that which goeth into the mouth de-
 fileth the man, but what cometh out of the mouth, this
 12 defileth the man. Then came his disciples and said to
 him, Knowest thou that the Pharisees hearing this saying,
 13 were offended; He answered and said, Every plant
 which my heavenly Father hath not planted shall be
 14 rooted up. Let them alone: they are blind leaders of
 the blind: but if the blind lead the blind, both will fall
 into a ditch.

15 Then answered Peter and said to him, Declare to us
 16 this parable. And Jesus said, Are ye also yet without
 17 understanding? Do ye not yet understand, that whatever
 entereth into the mouth, goeth into the belly, and is cast
 18 into the vault? But the things which proceed out of
 the mouth, come out of the heart, and they defile the man.
 19 For out of the heart proceed evil thoughts, murders,
 adulteries, fornications, thefts, false witness, railings.
 20 These are the things which defile a man; but to eat with
 unwashen hands defileth not a man.

21 **A**ND Jesus going thence, retired to the coasts of Tyre
 22 and Sidon. And behold a woman of Canaan,
 coming out of those coasts, cried to him, saying, Have
 mercy on me, O Lord, thou son of David; my daughter
 23 is grievously vexed with a devil. But he answered her
 not a word. And his disciples came and besought him,
 24 saying, Send her away, for she crieth after us. But he
 answering said, I am not sent but to the lost sheep of the
 25 house of Israel. Then she came and worshipped him,
 26 saying, Lord, help me. But he answering said, It is not
 right to take the children's bread, and cast it to the dogs.
 27 And she said, True, Lord: yet the dogs eat of the crumbs
 28 which fall from their master's table. And Jesus answer-
 ing said to her, O woman, great is thy faith: be it unto
 thee as thou wilt. And her daughter was healed from
 that hour.

29 **A**ND Jesus passing thence, came nigh the sea of Ga-
 lilæe; and going into a mountain, he sat down there.
 30 And great multitudes came to him, having with them the
 lame, blind, dumb, disabled, and many others; and cast
 31 them at the feet of Jesus, and he healed them: So that
 the multitudes wondered, seeing the dumb to speak, the
 disabled whole, the lame to walk, and the blind to see;
 32 and they glorified the God of Israel. Then Jesus calling

his disciples to him said, I have tender compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I am not willing to send them away fasting, lest they should faint in the way. And his disciples say to him, Whence should we have so many loaves in the wilderness, as to satisfy so great a multitude? And Jesus saith to them, How many loaves have ye? They said seven, and a few small fishes. And he commanded the multitude to sit down on the ground. And taking the seven loaves and the fishes, he gave thanks and brake them and gave to his disciples, and the disciples to the multitude. And they all ate and were satisfied, and they took up of the fragments that remained seven baskets full. And they that had eaten were four thousand men, besides women and children.

XVI. **A**ND having sent away the multitude, he took ship again, and came into the coasts of Magdala. Then the Pharisees and Sadducees came to him, and tempting, desired him to shew them a sign from heaven. He answering said to them, In the evening ye say, *It will be a fair weather: for the sky is red:* And in the morning, *It will be foul weather to-day; for the sky is red and lowring.* O ye hypocrites, ye know to discern the face of the sky; can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; but there shall be no sign given to it, but the sign of the prophet Jonah. And he left them and departed.

AND when his disciples were come to the other side, they had forgotten to take bread. And Jesus said to them, Take heed and beware of the leaven of the Pharisees and Sadducees. And they reasoned among themselves, saying, We have taken no bread. Jesus knowing it said to them, O ye of little faith, Why reason ye among yourselves, because ye have taken no bread? Do ye not understand nor remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How do ye not understand that I spake not to you concerning bread, to beware of the leaven of the Pharisees and Sadducees? Then they understood, that he did not bid them beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

AND Jesus coming into the coasts of Cesarea Philippi, asked his disciples saying, Whom do men say that the Son of Man is? And they said, Some say, John the Baptist:

Baptist; others Elijah; others Jeremiah, or one of the
 15 prophets. He saith to them, But whom say ye that I
 16 am? And Simon Peter answering said, Thou art the
 17 Christ, the Son of the living God. And Jesus answering
 said to him, Happy art thou, Simon Barjonah; for flesh
 and blood have not revealed this to thee, but my Father
 18 who is in heaven. And I say also to thee, Thou art
 Peter, and on this rock will I build my church, and
 19 the gates of hell shall not prevail against it. And I will
 give thee the keys of the kingdom of heaven: and what-
 soever thou shalt bind on earth shall be bound in heaven,
 and whatsoever thou shalt loose on earth shall be loosed
 20 in heaven. Then charged he his disciples, to tell no one,
 that he was the Christ.

21 From that time Jesus began to shew his disciples, that
 he must go to Jerusalem and suffer many things from
 the elders and chief priests and scribes, and be killed, and
 be raised again the third day.

22 Then Peter taking hold of him, rebuked him, saying,
 Favour thyself, Lord: this shall in no wise be unto thee.
 23 But he turning said to Peter, Get thee behind me, Satan;
 thou art an offence to me: for thou savourest not the
 things of God, but the things of men.

24 Then said Jesus to his disciples, If any man be willing
 to come after me, let him deny himself, and take up his
 25 cross and follow me. For whosoever will save his life,
 shall lose it, and whosoever will lose his life for my sake,
 26 shall find it. For what is a man profited, if he shall
 gain the whole world and lose his own soul? Or what
 27 shall a man give, in exchange for his soul? For the
 Son of Man shall come in the glory of his Father, with
 his angels; and then shall he render to every man accord-
 28 ing to his work. Verily I say to you, there are some
 standing here who shall not taste of death, till they see the
 Son of Man coming in his kingdom.

XVII. And after six days, Jesus taketh Peter, and James,
 and John his brother, and bringeth them up into a
 2 high mountain apart, And was transfigured before them,
 and his face shone as the sun, and his raiment became
 3 white as the light. And behold there appeared to
 4 them Moses and Elijah talking with him. Then Peter
 answering said to Jesus, Lord, it is good for us to be here:
 if thou wilt, let us make here three tents, one for thee,
 5 and one for Moses, and one for Elijah. While he was
 yet speaking, behold a bright cloud overshadowed them,
 and

and behold a voice out of the cloud, saying, This is my
 6 beloved Son, in whom I delight; hear ye him. And the
 disciples hearing it, fell on their face and were sore
 7 afraid. And Jesus came and touched them, and said,
 8 Arise, and be not afraid. And lifting up their eyes they
 saw no man, but Jesus only.

9 And as they came down from the mountain, Jesus
 charged them, saying, Tell the vision to no man, till the
 10 Son of Man be risen from the dead. And his disciples
 asked him, saying, Why then say the Scribes, That
 11 Elijah must come first? And Jesus answering said to them,
 Elijah truly doth come first, and will regulate all things.
 12 But I say to you, That Elijah is come already, and
 they acknowledged him not, but have done to him what-
 13 ever they listed. So shall the Son of Man suffer from
 them. Then the disciples understood, that he spake to
 them of John the Baptist.

14 And when they were come to the multitude, there
 came to him a man, kneeling down to him, and saying,
 15 Lord have mercy on my son, for he is lunatic, and suf-
 fereth grievously; for often he falleth into the fire and
 16 often into the water. And I brought him to thy dis-
 17 ciples, but they could not cure him. Then Jesus an-
 swering said, O unbelieving and perverse generation, how
 long shall I be with you? How long shall I suffer you?
 18 Bring him hither to me. And Jesus rebuked the devil,
 and he went out of him, and the child was cured from
 19 that hour. Then the disciples coming to Jesus apart
 20 said, Why could we not cast them out? And Jesus said
 to them, Because of your unbelief. For verily I say unto
 you, If ye have faith as a grain of mustard-seed, ye shall
 say to this mountain, Remove from hence to yonder place,
 and it shall remove, and nothing shall be impossible
 21 to you. Howbeit this kind goeth not out, but by prayer
 and fasting.

22 And while they abode in Galilee, Jesus said to them,
 The Son of Man is about to be betrayed into the hands of
 23 men; And they will kill him, and the third day he will
 rise again: and they were exceedingly sorry.

24 And when they were come to Capernaum, they that
 received the tribute-money came to Peter, and said, Doth
 25 not your master pay the tribute-money? He saith, Yes.
 And when he came into the house, Jesus prevented him,
 saying, What thinkest thou, Simon? Of whom do the
 kings of the earth take custom or tribute? Of their own
 26 sons, or of strangers? He saith to him, Of strangers.

Jesus

27 Jesus saith to him, They are the sons free. Yet that we may not offend them, go to the sea, and cast a hook, and take the fish that first cometh up. And when thou hast opened his mouth, thou shalt find a piece of money. That take and give them for me and thee.

XVIII. At that time came the disciples of Jesus, saying,
 2 Who is greatest in the kingdom of heaven? And Jesus calling to him a little child, set him in the midst of them,
 3 And said, Verily I say to you, Except ye be converted, and become as little children, ye shall in no wise enter
 4 into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greatest in
 5 the kingdom of heaven. And whoso shall receive one
 6 such little child in my name, receiveth me. But whoso shall offend one of these little ones that believe in me, it were better for him that a mill-stone were hanged about his neck, and he were drowned in the depth of the sea.
 7 Wo to the world because of offences: for it must needs be that offences come: but wo to that man by whom the
 8 offence cometh. Wherefore if thy hand or thy foot cause thee to offend, cut them off, and cast them from thee; it is good for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into
 9 the everlasting fire. And if thine eye cause thee to offend, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two
 10 eyes to be cast into hell-fire. See that ye despise not one of these little ones; for I say to you, that in heaven their angels continually behold the face of my Father who is in
 11 heaven. For the Son of Man is come to save that which was lost. What think ye? If a man have a hundred
 12 sheep, and one of them go astray, doth he not leave the ninety and nine and go into the mountains and seek that
 13 which was gone astray? And if so be that he find it, verily I say to you, he rejoiceth more over that *sheep*, than
 14 over the ninety and nine which went not astray. So it is not the will of your Father who is in heaven, that one of
 15 these little ones should perish. But if thy brother shall sin against thee, go and reprove him, between thee and him alone: if he will hear thee, thou hast gained thy
 16 brother. But if he will not hear, take with thee one or two more, that by the mouth of two or three witnesses
 17 every word may be established. And if he will not hear them, tell it to the church; but if he will not hear the church, let him be to thee as the heathen and the publican. Verily I say to you, Whatsoever ye shall bind on

earth, shall be bound in heaven, and whatsoever ye shall
 19 loose on earth, shall be loosed in heaven. Again I say
 to you, That if two of you shall agree on earth, touching
 any thing that they shall ask, it shall be done for them
 20 by my Father who is in heaven. For where two or
 three are gathered together in my name, there am I in the
 midst of them.

21 Then came Peter to him and said, Lord, how often
 shall my brother sin against me, and I forgive him? Till
 22 seven times? Jesus saith to him, I say not unto thee, till
 23 seven times, but till seventy times seven. Therefore the
 kingdom of heaven is like a king, who was minded to
 24 settle accounts with his servants. And when he had
 begun to settle, one was brought to him who owed him
 25 ten thousand talents. But as he had not to pay, his lord
 commanded him to be sold, and his wife and children,
 26 and all that he had, and payment to be made. Then the
 servant falling prostrate at his feet, said, Lord, have
 27 patience with me, and I will pay thee all. And the
 lord of that servant, moved with compassion, loosed him
 28 and forgave him the debt. But that servant going out,
 found one of his fellow-servants who owed him a hun-
 dred pence, and seized him by the throat, saying, Pay me
 29 that thou owest. And his fellow-servant falling at his
 feet, besought him saying, Have patience with me, and
 30 I will pay thee all. And he would not, but went and cast
 31 him into prison, till he should pay the debt. But his
 fellow-servants seeing what was done, were very sorry,
 and came and gave their lord an exact account of all that
 32 was done. Then his lord calling him, said to him, thou
 wicked servant, I forgave thee all that debt, because thou
 33 intreatedst me. Shouldst not thou also have had com-
 passion on thy fellow-servant, as I had pity on thee?
 34 And his lord being wroth, delivered him to the tor-
 35 menters, till he should pay all that was due. So like-
 wise will my heavenly Father do to you, if ye from
 your hearts forgive not every one his brother their
 trespasses.

XIX. And Jesus, when he had finished these sayings, de-
 parted from Galilee, and came into the coasts of Judea
 2 beyond Jordan. And great multitudes followed him,
 3 and he healed them there. And the Pharisees came to
 him, tempting him and saying, Is it lawful for a man to
 4 put away his wife for every cause? And he answering
 said to them, Have ye not read, that he who made them

made

made them male and female from the beginning?
5 And said, For this cause a man shall leave father and mother and cleave to his wife, and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What therefore God hath joined together, let not
7 man put asunder. They say to him, Why did Moses command to give a writing of divorce, and put her
8 away? He saith to them, Because of the hardness of your hearts, Moses permitted you to put away your wives;
9 but from the beginning it was not so. And I say to you, whosoever shall put away his wife, except for whoredom, and marry another, committeth adultery, and he that marrieth her that is put away, committeth adultery.
10 His disciples say to him, If the case of a man with his
11 wife be so, it is not expedient to marry, But he said to them, All men do not receive this saying, but they to
12 whom it is given. For there are eunuchs, who were born so from their mother's womb, and there are eunuchs, who were made eunuchs by men; and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 Then were brought to him little children, that he might lay his hands on them and pray: but his disciples rebuked them. But Jesus said, Suffer the little children to come to me, and forbid them not; for of such is the
15 kingdom of heaven. And he laid his hands on them and departed thence.

16 And behold one came and said to him, Good master, what good thing shall I do, that I may have eternal life?

17 And he said to him, Why callest thou me good? There is none good but one, that is God: but if thou
18 wilt enter into life, keep the commandments. He saith to him, Which? Jesus said, Thou shalt do no murder: thou shalt not commit adultery; thou shalt not steal;
19 thou shalt not bear false witness; Honour thy father and mother, and thou shalt love thy neighbour as thyself.

20 The young man saith to him, All these things have I kept from my childhood: what lack I yet? Jesus saith to him, If thou desirest to be perfect, go, sell what thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me. But the young man hearing that saying, went away sorrowful: for he had great
possessions.

23 Then said Jesus to his disciples, Verily I say to you, a rich man shall with difficulty enter into the kingdom of heaven.

24 heaven. And again I say to you, It is easier for a camel
to go through the eye of a needle, than for a rich man to
25 enter into the kingdom of God. His disciples hearing it,
were exceedingly amazed, saying, Who then can be
26 saved? But Jesus looking upon them, said to them,
With men this is impossible; but with God all things are
possible.

27 Then Peter answering said to him, Behold we have
foraken all, and followed thee. What shall we have
28 therefore? Jesus said to them, Verily I say to you, that
ye who have followed me, in the renovation, when the
Son of Man shall sit on the throne of his glory, ye also
shall sit upon twelve thrones, judging the twelve tribes of
29 Israel. And every one that hath forsaken house, or
brethren, or sisters, or father or mother, or wife, or
children, or land, for my name's sake, shall receive a
30 hundred fold, and inherit everlasting life. But many first
XX. will be last, and the last will be first. For the king-

dom of heaven is like a householder, who went out early
2 in the morning to hire labourers into his vineyard. And
having agreed with the labourers for a penny a day, he
3 sent them into his vineyard. And going out about the
third hour, he saw others standing idle in the market-
4 place, And said to them, Go ye also into the vineyard,
and whatsoever is right, I will give you. And they went.
5 Again going out about the sixth and ninth hour, he did
6 likewise. And going out about the eleventh hour, he
found others standing idle, and saith to them, Why
7 stand ye here all the day idle? They say unto him, Be-
cause no man hath hired us. He saith to them, Go ye
also into the vineyard, and whatsoever is right ye shall
8 receive. And in the evening the lord of the vineyard
saith to the steward, Call the labourers, and pay them
9 their hire, beginning from the last to the first. And
when they came who were hired about the eleventh hour,
10 they received every one a penny. But when the first
came, they supposed that they should have received more;
11 and they likewise received every one a penny. And
having received it, they murmured against the householder,
12 saying, These last have wrought one hour, and thou hast
made them equal unto us, who have borne the burden
13 and the heat of the day. And he answering said to one
of them, Friend I do thee no wrong. Didst not thou
14 agree with me for a penny? Take what is thine, and
go: it is my will, to give to this last even as to thee.
15 Is it not lawful for me to do what I will with my own?

- 16 Is thine eye evil, because I am good? So the last shall be first, and the first last; for many are called, but few chosen.
- 17 And Jesus going up to Jerusalem, took the twelve
- 18 disciples apart in the way, and said to them, Behold we go up to Jerusalem, and the Son of Man will be betrayed to the chief priests and scribes, and they will condemn
- 19 him to death, And will deliver him to the Gentiles to mock and scourge and crucify him; and the third day he shall rise again.
- 20 Then came to him the mother of Zebedee's children with her two sons, worshipping him and desiring a certain thing of him. And he said to her, What wilt thou?
- 21 She saith to him, Grant that these my two sons may sit, the one on thy right-hand, and the other on thy left
- 22 in thy kingdom. But Jesus answering said, Ye know not what ye ask. Are ye able to drink the cup, that I am about to drink, or to be baptized with the baptism, that I am baptized with? They say unto him, We are able.
- 23 And he saith to them, Ye shall indeed drink my cup, and be baptized with the baptism that I am baptized with: but to sit on my right-hand and on my left is not mine to give, save to them for whom it is prepared of
- 24 my Father. And the ten hearing it, were moved with
- 25 indignation against the two brethren. But Jesus calling them to him said, Ye know that the princes of the Gentiles lord it over them, and they that are great exercise
- 26 authority upon them: It shall not be so among you; but whosoever desireth to be great among you, let him be
- 27 your minister; And whosoever desireth to be chief among
- 28 you, let him be your servant: Even as the Son of Man came not to be served, but to serve, and to give his life a ransom for many.
- 29 And as they were going from Jericho, a great multitude followed him. And behold two blind men sitting
- 30 by the way side, hearing that Jesus was passing by, cried out, saying, Have mercy on us, O Lord, thou Son of
- 31 David. And the multitude charged them to hold their peace: but they cried out so much the more, saying,
- 32 Have mercy on us, O Lord, thou Son of David. And Jesus standing still called them and said, What do ye
- 33 desire that I should do for you? They say to him, Lord,
- 34 that our eyes may be opened. So Jesus moved with compassion, touched their eyes, and immediately their eyes received sight, and they followed him.

XXI. **A**ND when they drew nigh to Jerusalem, and came
 to Bethphage, at the Mount of Olives, then sent
 2 Jesus two disciples, saying to them, Go into the village
 over against you, and straightway ye shall find an ass
 tied, and a colt with her: loose and bring *them* to me.
 3 And if any man say ought to you, say, The Lord hath
 need of them: and he will send them immediately.
 4 This was done that it might be fulfilled which was
 5 spoken by the prophet, saying, Tell ye the daughter of
 Sion, Behold thy King cometh to thee, meek and sitting
 6 on an ass, even a colt the foal of an ass. And the disciples
 7 went and did as Jesus commanded them, And brought
 the ass and the colt, and put on their clothes and set
 8 *him* thereon. And a very great multitude spread their
 garments in the way; and others cut down branches
 9 from the trees and strewed *them* in the way. And the
 multitudes that went before and that followed after cried,
 saying, Hosanna to the Son of David; blessed in the
 name of the Lord is he that cometh: Hosanna in the
 highest.
 10 And as he came into Jerusalem, all the city was in a
 11 commotion, saying, Who is this? And the multitude
 said, This is Jesus, the prophet, from Nazareth of
 Galilee.
 12 And Jesus went into the temple, and cast out all that
 sold and bought in the temple, and overthrew the tables
 of the money-changers, and the seats of them that were
 13 selling doves; And saith to them, It is written, My
 house shall be called the house of prayer, but ye have
 14 made it a den of thieves. And the blind and the lame
 15 came to him in the temple, and he healed them. But
 the chief priests and the scribes, seeing the wonders that
 he did, and the children crying in the temple, saying,
 Hosanna to the Son of David, were sore displeased.
 16 And said to him, Hearest thou what these say? And
 Jesus saith to them, Yea: have ye never read, Out of the
 mouth of babes and sucklings thou hast perfected praise?
 17 And leaving them he went out of the city to Bethany, and
 lodged there.
 18 **N**OW in the morning, as he was returning to the
 19 city he hungered. And seeing a fig-tree in the
 way, he came to it, and found nothing thereon but leaves
 only. And he saith to it, Let no fruit grow on thee
 henceforward for ever. And presently the fig-tree
 20 withered away. And the disciples seeing it marvelled,
 21 saying, How soon is the fig-tree withered away? Jesus
 answering

answering said to them, Verily I say to you, if ye have faith and doubt not, ye shall not only do this *miracle* of the fig-tree, but also if ye say to this mountain, Be thou lifted up, and be thou cast into the sea; it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

And when he came into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, By what authority dost thou these things? And who gave thee this authority? And Jesus answering said to them, I will also ask you one thing, which if ye tell me, I will likewise tell you, by what authority I do these things. The baptism of John, whence was it? From heaven or from men? And they reasoned among themselves, saying, If we say from heaven, he will say, Why then did ye not believe him? But if we say, of men: we fear the multitude; for all hold John as a prophet. And they answering said to Jesus, We cannot tell. And he said to them, Neither tell I you, by what authority I do these things. But what think ye? A man had two sons: and coming to the first, he said, Son, go to work to day in my vineyard. He answering said, I will not; but afterward repenting he went. And coming to the other, he said likewise. And he answered, I go; sir: but went not. Which of the two did the will of his father? They say to him, The first. Jesus saith to them, Verily I say to you, the publicans and the harlots go into the kingdom of God before you. For John came to you in a way of righteousness, and ye believed him not; but the publicans and the harlots believed him. And ye seeing it, repented not afterward, that ye might believe him.

Hear another parable. There was a certain householder, who planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the season of fruit drew near, he sent his servants to the husbandmen to receive the fruits of it. And the husbandmen taking his servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former; and they did to them in like manner. Last of all he sent them his son, saying, They will reverence my son. But the husbandmen seeing the son, said among themselves, This is the heir; come let us kill him and take possession of his inheritance. And taking him, they cast him out of the vineyard and slew him.

When

40 When therefore the Lord of the vineyard cometh, what
 41 will he do to those husbandmen; They say to him, he
 will miserably destroy those wicked men, and will let
 out the vineyard to other husbandmen who will render
 42 him the fruits in their seasons. Jesus saith to them, Have
 ye never read in the scriptures, The stone which the
 builders rejected, is become the head of the corner?
 This is the Lord's doing, and it is marvellous in our
 43 eyes. Therefore, I say to you, The kingdom of God
 shall be taken from you, and given to a nation, bringing
 44 forth the fruits thereof. And whosoever shall fall on
 this stone shall be broken: but on whomsoever it shall
 45 fall, it will grind him to powder. And the chief priests
 and the Pharisees, hearing his parables, knew he spoke
 46 of them. But when they sought to apprehend him,
 they feared the multitude, because they took him for a
 prophet.

XXII. **A**ND Jesus answering, spake to them again in
 2 parables, saying, The kingdom of heaven is
 like a king, who made a marriage-feast for his son.
 3 And sent forth his servants to call them that were invited
 4 to the marriage; but they would not come. Again he
 sent forth other servants, saying, Tell them who were
 invited, behold I have prepared my dinner, my oxen
 and fatlings *are* killed, and all things *are* ready: come to
 5 the marriage. But they slighting it, went one to his
 6 farm, another to his merchandize. And the rest laying
 hold on his servants, treated *them* shamefully and slew
 7 *them*. And the king hearing it was wroth, and sending
 forth his troops, destroyed those murderers and burnt
 8 their city. Then saith he to his servants, The marriage-
 feast is prepared, but they who were invited were not
 9 worthy. Go ye therefore into the highways, and invite
 10 whomsoever ye find to the wedding-banquet. So those
 servants going out into the ways, gathered together all
 whomsoever they found, both bad and good. And the
 11 feast was abundantly supplied with guests. But the king
 coming in to see the guests, saw there a man who had not
 12 on a wedding-garment; And saith to him, Friend, how
 camest thou in hither, not having a wedding-garment?
 13 And he was speechless. Then said the king to his ser-
 vants, Bind him hand and foot, and take him away, and
 cast *him* into the outer darkness: there shall be the weep-
 14 ing and the gnashing of teeth. For many are called, but
 few chosen.

Then

15 Then went the Pharisees and consulted together how
16 to insnare him in his talk. And they send to him their
disciples with the Herodians, saying, Master, we know
that thou art true, and teachest the way of God in truth;
neither carest thou for any man: for thouregardest not
17 the person of men. Tell us therefore, What thinkest
18 thou? Is it lawful to give tribute to Cæsar, or not? But
Jesus knowing their wickedness, said, Why tempt ye me,
19 ye hypocrites? Shew me the tribute-money. And they
20 brought to him a penny. He saith to them, Whose is
21 this image and superscription? They say to him, Cæsar's.
Then said he to them, Render therefore to Cæsar the
things that are Cæsar's, and to God the things that are
22 Gods. And hearing it they marvelled. And they left
him and went their way.

23 The same day came the Sadducees, who say there is
24 no resurrection, and asked him, Saying, Master, Moses
said, If a man die having no children, his brother shall
25 marry his wife and raise up issue to his brother. Now
there were with us seven brethren: and the first, having
married a wife died, and having no issue, left his wife to
26 his brother. Likewise the second also, and the third,
27 unto the seventh. Last of all the woman died also.
28 Therefore in the resurrection, whose wife shall she be
29 of the seven? For they all had her. Jesus answering
said to them, Ye err, not knowing the scriptures, nor
30 the power of God. For in the resurrection, they neither
marry nor are given in marriage, but are as the angels of
31 God in heaven. But touching the resurrection of the
dead, have ye not read that which was spoken to you by
32 God, saying, I am the God of Abraham, and the God
of Isaac, and the God of Jacob. He is not a God of the
33 dead, but of the living. And the multitude hearing it,
were astonished at his doctrine.

34 But the Pharisees having heard, that he had silenced
35 the Sadducees, were gathered together. And one of
them a scribe, asked him a question, trying him and
36 saying, Master, which is the great commandment in
37 the law? Jesus said to him, Thou shalt love the Lord thy
God with all thy heart, and with all thy soul, and with
38 all thy mind. This is the first and great commandment.
39 And the second is like unto it, Thou shalt love thy neigh-
40 bour as thyself. On these two commandments hang all
the law and the prophets.

41 While the Pharisees were gathered together, Jesus
42 asked them, Saying, What think ye of Christ? Whose
son

43 son is he? They say to him, David's. He saith to them,
 How doth David then by the spirit call him Lord?
 44 saying, The Lord saith to my Lord, Sit thou on my right-
 45 hand, till I make thine enemies thy footstool. If David
 46 then call him Lord, how is he his son? And no man was
 able to answer him a word: neither durst any from that
 day question him any more.

XXIII. Then spake Jesus to the multitudes and to his
 2 disciples, saying, The Scribes and the Pharisees sit in
 3 the chair of Moses: All things therefore whatsoever
 they bid you observe, observe and do; but do not ye after
 4 their works; for they say and do not. For they bind
 heavy burdens and grievous to be borne, and lay them
 on men's shoulders, but they will not move them with
 5 their finger. But all their works they do, to be seen of
 men: they make broad their phylacteries, and enlarge
 6 the fringes of their garments: And love the uppermost
 places in feasts, and the chief seats in the synagogues:
 7 And salutations in the markets, and to be called by men,
 8 Rabbi, Rabbi. But be not ye called Rabbi; for one is
 9 your teacher, and all ye are brethren. And call no man
 your father on earth; for one is your father who is in
 10 heaven. Neither be ye called Masters; for one is your
 11 master, even Christ. But he that is greatest among you
 12 shall be your servant. Whosoever shall exalt himself,
 shall be humbled, and he that shall humble himself, shall
 be exalted.

13 But wo to you, Scribes, and Pharisees, hypocrites: for
 ye shut the kingdom of heaven against men: ye go not
 in, neither suffer ye them that are entering to go in.
 14 Wo to you, Scribes and Pharisees, hypocrites: for ye de-
 vour widow's houses, and for a pretence make long
 prayers; therefore ye shall receive the greater damnation.
 15 Wo to you, Scribes and Pharisees, hypocrites: for ye
 compass sea and land to make one proselyte, and when
 he is become so, ye make him twofold more the child
 16 of hell than yourselves. Wo to you, ye blind guides;
 who say, Whosoever shall swear by the temple, it is
 nothing; but whosoever shall swear by the gold of the
 17 temple, he is bound. Ye fools and blind: for which is
 greater? The gold? Or the temple that sanctifieth the
 18 gold? And whosoever shall swear by the altar, ye say, it
 is nothing; but whosoever shall swear by the gift that
 19 is upon it, is bound. Ye fools and blind; for which is
 greater, the gift, or the altar that sanctifieth the gift?
 20 He therefore that sweareth by the altar, sweareth by it
 and

21 and by all things thereon. And he that sweareth by the temple, sweareth by it and him that dwelleth therein.
22 And he that sweareth by heaven, sweareth by the throne of God, and him that sitteth thereon. Wo to you, Scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have neglected the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to have neglected the others. Ye blind guides, who strain out a gnat, and swallow a camel. Wo to you, Scribes and Pharisees, hypocrites; for ye cleanse the outside of the cup and of the dish; but within they are full of rapine and intemperance. Thou blind Pharisee, cleanse first, the inside of the cup and the dish, that the outside of them may be clean also. Wo to you, Scribes and Pharisees, hypocrites: for ye are like whited sepulchres, which outwardly indeed appear beautiful, but within are full of dead men's bones and of all uncleanness. So ye likewise outwardly appear righteous to men; but within are full of hypocrisy and iniquity. Wo to you, Scribes and Pharisees, hypocrites; for ye build the tombs of the prophets, and adorn the sepulchres of the righteous,
30 And I say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye testify against yourselves, that ye are the sons of them who killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye brood of vipers, how can ye escape the damnation of hell? Wherefore behold I send to you prophets, and wise men, and scribes; and *some* of them ye will kill and crucify, and *some* of them ye will scourge in your synagogues, and persecute from city to city: That upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous, to the blood of Zechariah the son of Barachiah, whom ye slew between the temple and the altar. Verily I say to you,
37 All these things shall come upon this generation. O Jerusalem, Jerusalem, that killest the prophets, and stonest them who were sent unto thee, how often would I have gathered thy children together, even as a bird gathereth her young under her wings; and ye would not!
38 Behold your house is left unto you desolate. For I say to you, ye shall not see me from this time, till ye say, Blessed is he that cometh in the name of the Lord.

AND

XXIV. **A**ND Jesus going out of the temple departed:
 and his disciples came to him, to shew him
 2 the buildings of the temple. And Jesus said to them, Do
 ye see all these things? Verily I say to you, There shall
 not be left here one stone upon another, which shall not
 3 be thrown down. And as he sat on the Mount of
 Olives, his disciples came to him privately, saying, Tell
 us when shall these things be? And what *shall be* the
 4 sign of thy coming, and of the end of the world? And
 Jesus answering said, Take heed that no man deceive
 5 you. For many will come in my name, saying, I am
 6 the Christ, and will deceive many. And ye shall hear
 of wars and rumours of wars: see that ye be not
 troubled; for all *these* things must come to pass: but the
 7 end is not yet. For nation shall rise against nation, and
 kingdom against kingdom: and there shall be famines
 8 and pestilences and earthquakes in divers places: All
 9 these *are* the beginning of sorrows. Then will they
 deliver you up to affliction, and will kill you; and ye
 10 shall be hated of all nations for my name's sake. And
 then will many be offended, and will betray one another,
 11 and hate one another. And many false prophets will
 12 rise and will deceive many. And because iniquity shall
 13 abound, the love of many will wax cold. But he that
 14 shall endure to the end, the same shall be saved. And
 this gospel of the kingdom shall be preached in all the
 world, for a testimony to all nations; and then shall the
 15 end come. When therefore ye see the abomination of
 desolation spoken of by Daniel the prophet, standing in
 the holy place (he that readeth let him understand):
 16 Then let them who are in Judea flee to the mountains:
 17 Let not him that is on the house-top, come down to take
 18 any thing out of his house; Neither let him who is in
 19 the field return back to take his clothes. But wo to
 them that are with child, and to them that give suck in
 20 those days. And pray ye that your flight be not in the
 21 winter, neither on the sabbath. For then shall be great
 tribulation, such as was not from the beginning of the
 22 world to this time, nor ever shall be. And unless those
 days were shortened, no flesh would be saved; but for
 23 the elect's sake, those days shall be shortened. Then
 if any say to you, Lo here is Christ, or there; believe
 24 it not. For false Christs and false prophets will arise,
 and shew great signs and wonders, so that they would
 25 deceive (if possible) even the elect. Behold I have told
 26 you before. Therefore if they say to you, behold, he is

in the desert, go not forth: Behold *he is in the secret*
27 *chambers, believe it not.* For as the lightning goeth from
the east, and shineth even to the west, so shall also the
28 coming of the Son of Man be. For wheresoever the
carcase is, there will the eagles be gathered together.
29 Immediately after the tribulation of those days, the sun
shall be darkened, and the moon shall not give her
light; and the stars shall fall from heaven, and the
30 powers of the heavens shall be shaken. And then shall
appear the sign of the Son of Man in heaven: and then
shall all the tribes of the earth mourn, and shall see the
Son of Man coming in the clouds of heaven, with power
31 and great glory. And he will send forth his angels, with
a loud-sounding trumpet, and they shall gather together
his elect from the four winds, from one end of heaven to
the other.
32 Learn a parable from the fig-tree: when its branch is
now tender and shooteth forth leaves, ye know that the
33 summer is nigh. So likewise when ye see all these
34 things, know that it is nigh, *even* at the doors. Verily
I say to you, This generation shall not pass away till
35 all things be done. Heaven and earth shall pass away,
36 but my words shall not pass away. But of that day
and hour knoweth no man, neither the angels of heaven,
37 but my Father only. But as the days of Noah, so shall
38 also the coming of the Son of Man be. For as in the
days that were before the flood, they were eating and
drinking, marrying and giving in marriage, till the day
39 that Noah entered into the ark, And knew not, till the
flood came and took them all away; so shall also the
coming of the Son of Man be.
40 Then shall two men be in the field: one is taken, and
41 one is left. Two women shall be grinding in the mill;
one is taken, and one is left.
42 Watch therefore; for ye know not what hour your
43 Lord cometh. But ye know this, that if the householder
had known in what watch the thief would have come,
he would have watched, and not have suffered his house
44 to be broken open. Therefore be ye also ready: for at
an hour ye think not, the Son of Man cometh.
45 Who then is the faithful and wise servant, whom his
lord hath appointed ruler over his household, to give
46 them food in due season? Happy is that servant, whom
47 his lord coming shall find so doing. Verily I say to
you, he will appoint him ruler over all his goods.
48 But if that evil servant say in his heart, My Lord delayeth

his

49 his coming; and shall begin to smite his fellow-servant,
50 and shall eat and drink with the drunken; The lord of
that servant will come in a day that he expecteth him not,
51 and in an hour that he is not aware of, And will cut him
afunder, and allot him his portion with the hypocrites;
there shall be the weeping and the gnashing of teeth.

XXV. Then shall the kingdom of heaven be like ten vir-
gins who taking their lamps, went forth to meet the
2 bridegroom. But five of them were wise, and five *were*
3 foolish: They that were foolish, taking their lamps,
4 took no oil with them. But the wise took oil in their
5 vessels with their lamps. While the bridegroom delayed,
6 they all slumbered and slept. But at midnight there was
a cry, Behold the bridegroom cometh: come ye forth to
7 meet him. Then all those virgins arose and trimmed their
8 lamps. And the foolish said to the wise, give us of your
9 oil; for our lamps are gone out. But the wise answered,
10 Left there be not enough for us and you: go ye rather
to them that sell, and buy for yourselves. And while
they went to buy, the bridegroom came; and they that
11 were ready went in with him to the marriage; and the
door was shut. Afterward came also the other virgins,
12 saying, Lord, Lord, open to us. But he answering said,
13 Verily I say to you, I know you not. Watch therefore;
for ye know not the day nor the hour.

14 For the kingdom of heaven is as a man travelling into a
far country, who called his own servants, and delivered
15 to them his goods. And to one he gave five talents, to
another two, and to another one; to each according to
his own ability, and immediately took his journey.
16 Then he who had received the five talents, went and
17 traded with them, and gained other five talents. And
likewise he that had received the two, he also gained
18 other two. But he that had received the one, went and
19 digged in the earth, and hid his master's money. After
a long time the master of those servants cometh, and
20 reckoneth with them. And he that had received the five
talents came and brought other five talents, saying, Sir,
thou deliveredst to me five talents; behold I have gained
21 to them five talents more. His master said to him, Well
done, good and faithful servant: thou hast been faithful
over a few things: I will set thee over many things:
22 enter thou into the joy of thy lord. He also that had
received the two talents came and said, Sir, thou de-
liveredst to me two talents; behold I have gained to them
23 two other talents. His master said to him, Well done,
good

good and faithful servant: thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy lord. Then he that received the one talent came and said, Sir, I knew that thou art an hard man, reaping where thou hadst not sown, and gathering whence thou hadst not scattered. And being afraid, I went and hid thy talent in the earth: lo, thou hast what is thine. His master answering said to him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather whence I had not scattered? Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received my own with interest. Take therefore the talent from him, and give it to him who hath ten talents. For to every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even what he hath. And cast ye the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

When the Son of Man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory. And all the nations shall be gathered before him, and he will separate them one from another, as a shepherd separateth his sheep from the goats. And he will set the sheep on his right-hand, and the goats on his left. Then will the king say to them on his right-hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me; I was in prison, and ye came to me. Then will the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in: Or naked, and clothed thee? Or when saw we thee sick or in prison, and came to thee? And the king will answer and say to them, Verily I say to you, inasmuch as ye did it to one of the least of these my brethren, ye did it to me. Then will he say to them on his left-hand, Depart from me, ye cursed into the everlasting fire, which was prepared for the devil and his angels. For I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not. Then will

they also answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then will he answer them, saying, Verily I say to you, inasmuch as ye did it not unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life everlasting.

XXVI. **A**ND when Jesus had finished all these discourses, he said to his disciples, Ye know that after two days is the passover, and the Son of Man is betrayed to be crucified. Then the chief priests, and the scribes, and the elders of the people assembled together at the palace of the high priest, who was called Caiaphas, And consulted together, how they might apprehend Jesus by subtlety and kill him. But they said, Not at the feast, lest there be a tumult among the people.

Now, when Jesus was in Bethany, in the house of Simon the leper, There came to him a woman, having an alabaster box of very costly ointment, and poured it on his head, as he sat at table. But his disciples seeing it, had indignation, saying, To what purpose is this waste? For this might have been sold for much, and given to the poor. Jesus knowing it, said to them, Why trouble ye the woman? She hath wrought a good work on me. For ye have the poor always with you: but me ye have not always. For in pouring this ointment on my body, she hath done it for my burial. Verily I say to you, wheresoever this gospel shall be preached in the whole world, this also which she hath done shall be spoken for a memorial of her.

Then one of the twelve, called Judas Iscariot, going to the chief priests said, What will ye give me, and I will deliver him to you. And they bargained with him for thirty pieces of silver. And from that time he sought opportunity to deliver him.

ON the first day of unleavened bread, the disciples came to Jesus, saying to him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say to him, The Master saith, My time is at hand: I keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover.

When the evening was come, he sat down with the twelve

21 twelve. And as they ate, he said, Verily I say to you,
 22 one of you will betray me. And they were exceeding
 sorrowful, and began each of them to say to him, Lord, Is
 23 it I? And he answering, said, He that dippeth *his* hand
 24 with me in the dish, the same will betray me. The Son
 of Man indeed goeth as it is written of him; but wo to
 that man by whom the Son of Man is betrayed; it had
 been good for that man if he had never been born.
 25 Then Judas who betrayed him answering said, Master, is
 it I? He said to him, Thou hast said.

26 And after they had eaten, Jesus took the bread and
 blessed and brake and gave *it* to his disciples, and said,
 27 Take, eat; this is my body. And he took the cup, and
 having given thanks, gave *it* to them, saying, Drink ye
 28 all of it; For this is my blood of the New Testament,
 29 which is shed for many, for the remission of sins. I say
 to you, I will not drink henceforth of this fruit of the
 vine, till that day when I drink it new with you in my
 Father's kingdom.

30 And when they had sung the hymn, they went out
 31 into the Mount of Olives. Then saith Jesus to them,
 All ye will be offended at me this night, for it is
 written, I will smite the shepherd, and the sheep of the
 32 flock shall be scattered. But after I am risen, I will go
 33 before you into Galilee. Peter answering said to him,
 Though all should be offended at thee, I will never be
 34 offended. Jesus saith to him, Verily I say to thee, that
 in this very night before cock-crowing thou wilt deny
 35 me thrice. Peter saith to him, If I must die with thee,
 yet will I in no wise deny thee. In like manner also said
 all the disciples.

36 Then cometh Jesus with them to a place called Geth-
 semane, and saith to his disciples, Sit ye here, while I go
 37 and pray yonder. And taking with him Peter and the
 two sons of Zebedee, he began to be sorrowful and in
 38 deep anguish. Then saith he to them, My soul is ex-
 ceeding sorrowful, even unto death: tarry ye here, and
 39 watch with me. And going a little farther, he fell
 on his face and prayed, saying, O my Father, if it be
 possible, let this cup pass from me; yet not as I will, but
 40 as thou wilt. And he cometh to the disciples, and
 findeth them asleep, and saith to Peter, What! Could
 41 not ye watch with me one hour? Watch and pray,
 that ye enter not into temptation: the spirit indeed is
 42 willing, but the flesh is weak. Again going away the
 second time he prayed, saying, O my Father, if this cup

- cannot pass from me, unless I drink it, thy will be done.
- 43 And coming he findeth them asleep again; for their eyes
 44 were weighed down. And leaving them, he went away
 again, and prayed the third time, saying the same words.
- 45 Then cometh he to his disciples and saith to them, Sleep
 on now and take *your* rest: behold the hour is come, and
 the Son of Man is betrayed into the hand of sinners.
- 46 Rise, let us be going: behold he that betrayeth me is at
 hand.
- 47 And while he was yet speaking, lo Judas one of the
 twelve came, and with him a great multitude with swords
 and clubs from the chief priests and elders of the people.
- 48 Now he that betrayed him, had given them a signal,
 49 saying, Whomsoever I shall kiss, is he; seize him. And
 forthwith coming to Jesus, He said, Hail, Master, and
 50 kissed him. And Jesus said to him, Friend, wherefore
 art thou come? Then came they and laid hands on
 51 Jesus, and took him. And behold one of them that were
 with Jesus, stretching out *his* hand, drew his sword, and
 striking the servant of the high priest, cut off his ear.
- 52 Then Jesus said to him, Put up again thy sword into its
 place: for all they that take the sword shall perish by
 53 the sword. Thinkest thou that I cannot ask my Father,
 and he will presently give me more than twelve legions
 54 of angels? But how then shall the scriptures be fulfilled,
 that thus it must be done?
- 55 In that hour Jesus said to the multitudes, Are ye come
 out as against a robber, with swords and clubs to take me?
 I sat daily with you teaching in the temple, and ye apprehended
 56 me not. But all this is done, that the scriptures
 might be fulfilled. Then all the disciples forsook him
 and fled.
- 57 **A**ND they that had apprehended Jesus, led *him* away
 to Caiaphas the high priest, where the scribes and
 58 elders were assembled. But Peter followed him afar off
 to the high priest's palace, and going in, sat with the ser-
 vants, to see the end.
- 59 Now the chief priests, and elders, and all the council
 sought false witness against Jesus, to put him to death,
 60 But found none; yea, though many false witnesses came,
 yet found they none. At last came two false witnesses,
 61 And said, This *fellow* said, I am able to destroy the
 62 temple of God, and to build it in three days. And the
 high priest rising up said to him, Answerest thou nothing?
 63 What do these witness against thee? But Jesus held his
 peace. And the high priest answering said to him, I
 adjure

- adjure thee by the living God, to tell us, if thou art the
 64 Christ, the Son of God? Jesus said to him, Thou hast
 said. Moreover I say to you, Hereafter shall ye see the
 Son of Man sitting on the right-hand of power, and
 65 coming upon the clouds of heaven. Then the high
 priest rent his clothes, saying, He hath spoken blas-
 phemy; what further need have we of witnesses? Be-
 66 hold now ye have heard his blasphemy. What think ye?
 67 They answering said, He is worthy of death. Then did
 they spit in his face and buffet him, and others smote *him*,
 68 saying, Prophecy to us, thou Christ, who is he that smote
 thee?
 69 Now Peter sat without in the hall. And a maid ser-
 vant came to him, saying, Thou also wast with Jesus
 70 of Galilee. But he denied before all, saying, I know
 71 not what thou sayest. And when he was gone out into
 the porch, another *maid* saw him, and said to them that
 were there, This *fellow* also was with Jesus of Nazareth.
 72 And again he denied with an oath, I know not the man.
 73 And after a while, they that stood by, came and said to
 Peter, Surely, thou art also *one* of them; for thy speech
 74 discovereth thee. Then began he to curse and to swear,
 I know not the man. And immediately the cock crew.
 75 And Peter remembered the word of Jesus, who had said
 to him, Before cock-crowing thou wilt deny me thrice.
 And going out he wept bitterly.

XXVII. **I**N the morning, all the chief priests and elders of
 the people consulted together against Jesus, to put
 2 him to death. And having bound him, they led him
 away, and delivered him to Pontius Pilate the governor.
 3 Then Judas who had betrayed him, seeing that he was
 condemned, repenting himself, brought back the thirty
 4 pieces of silver to the chief priests and elders, saying, I
 have sinned in betraying innocent blood. And they said,
 5 What *is that* to us? See thou *to it*. And having thrown
 down the pieces of silver in the temple, he withdrew,
 6 and going away hanged himself. And the chief priests
 taking the pieces of silver, said, It is not lawful to put
 them into the treasury, because it is the price of blood.
 7 And having consulted together, they bought with them the
 8 potters field, to bury foreigners in. Wherefore that
 field was called, The field of blood unto this day.
 9 Then was fulfilled what was spoken by the prophet,
 saying, And they took the thirty pieces of silver, the price
 of him that was valued, whom they of the children of

- 10 Israel did value, and gave them for the potter's field, as the Lord commanded me.
- 11 And Jesus stood before the governor. And the governor questioned him, saying, Art thou the king of the Jews? And Jesus said to him, Thou sayest. But while he was accused by the chief priests and elders, he answered nothing. Then said Pilate to him, Hearest thou not, how many things they witness against thee? And he answered him to never a word, so that the governor marvelled greatly.
- 15 Now at every feast the governor was wont to release to the people a prisoner, whom they would. And they had then a notorious prisoner, named Barabbas. Therefore when they were gathered together, Pilate said to them, Whom will ye that I release to you? Barabbas; or Jesus who is called Christ? For he knew that for envy they had delivered him. While he sat on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that just man; for I have suffered many things to-day in a dream because of him. But the chief priests and elders persuaded the multitude, to ask Barabbas, and destroy Jesus. The governor answering said to them, Which of the two will ye that I release to you? They said, Barabbas. Pilate saith to them, What shall I do then with Jesus who is called Christ? They all say to him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more vehemently, saying, Let him be crucified.
- 24 Then Pilate seeing, that he could prevail nothing, but rather a tumult was made, taking water, washed his hands before the multitude, saying, I am innocent of the blood of this just man: see ye to it. Then all the people answering said, His blood be on us and on our children.
- 26 Then released he Barabbas to them, and having scourged Jesus, he delivered him to be crucified.
- 27 Then the soldiers of the governor taking Jesus into the common hall, gathered to him the whole troop.
- 28 And stripping him they put on him a scarlet robe.
- 29 And plating a crown of thorns, they put it upon his head, and a cane in his right-hand; and kneeling before him, they mocked him, saying, Hail, king of the Jews. And spitting on him, they took the cane and smote him on the head. And after they had mocked him, they stripped him of the robe, and put his own raiment on him, and led him away to crucify him. And coming out, they found

found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And coming to a place called Golgotha, that is, the
34 place of a skull, They gave him vinegar mingled with
gall to drink, and when he had tasted thereof, he would
35 not drink. And having crucified him they parted his
garments, casting lots, that it might be fulfilled which
was spoken by the prophet, They parted my garments
36 among them, and for my vesture they cast lots. And
37 sitting down, they guarded him there, And set up over
his head, his accusation written, THIS IS JESUS THE
38 KING OF THE JEWS. Then were two robbers
crucified with him, one on the right-hand and one on
the left.

39 And they that were passing by reviled him, wagging
40 their heads and saying, Thou that destroyest the temple,
and buildest it in three days, save thyself. If thou be
41 the Son of God, come down from the cross. In like
manner the chief priests also with the scribes and elders
mocking him said, He saved others; cannot he save him-
42 self? If he be the king of Israel, let him now come down
43 from the cross, and we will believe him. He trusted in
God; let him deliver him now, if he will have him;
44 for he said I am the Son of God. And even the robbers
that were with him, cast the same reproach upon him.

45 Now from the sixth hour there was darkness over all
46 the earth, unto the ninth hour. And about the ninth
hour, Jesus cried with a loud voice, saying, Eli, Eli, lama
sabachthanni? That is, My God, my God, why hast
47 thou forsaken me? Some of them that stood there
48 hearing it, said, he calleth Elijah. And immediately one
of them running and taking a sponge filled it with vinegar,
49 and putting it on a cane, gave him to drink. The
rest said, Let be: let us see whether Elijah will come to
save him.

50 Jesus having cried again with a loud voice, dismissed
his spirit.

51 And behold the veil of the temple was rent in twain
from the top to the bottom, and the earth was shaken,
52 and the rocks were torn asunder; And the tombs were
opened, and many bodies of holy men that slept were
53 raised, And coming out of the tombs after his resurrection,
went into the holy city, and appeared to many.

54 And the centurion and they that were with him,
guarding Jesus, seeing the earthquake, and the things
that

that were done, feared greatly, saying, Truly this was the Son of God.

55 And many women were there, beholding afar off, who
56 had followed Jesus from Galilee, serving him. Among
whom were Mary Magdalene, and Mary the mother of
James and Joses, and the mother of Zebedee's children.

57 In the evening, there came a rich man of Arimathea,
58 named Joseph, who also himself was a disciple of Jesus.
He going to Pilate, asked the body of Jesus: then Pilate
59 commanded the body to be delivered. And Joseph taking
60 the body, wrapped it in clean linen, And laid it in his
own new tomb, which he had hewn out in the rock, and
having rolled a great stone to the door of the tomb, de-
61 parted. And Mary Magdalene was there and the other
Mary, sitting over against the sepulchre.

62 **N**OW on the morrow the day after the day of the
preparation, the chief Priests and Pharisees were
63 gathered together to Pilate, saying, Sir, we remember,
that impostor said while he was yet alive, After three days
64 I will rise again. Command therefore that the sepulchre
be secured till the third day, lest his disciples coming
steal him away, and say to the people, He is risen from
the dead; so the last imposture shall be worse than the
65 first. Pilate said to them, Ye have a guard; go, make it
66 as secure as ye can. So they went and secured the sepul-
chre, sealing the stone, and setting a guard.

XXVIII. **N**OW after the sabbath, as it began to dawn to-
wards the first day of the week, came Mary
2 Magdalene and the other Mary to see the sepulchre. And
behold, there had been a great earthquake, and an angel
of the Lord descending from heaven, had come and
rolled away the stone from the door and sat upon it.
3 His countenance was like lightning, and his raiment white
4 as snow. And for fear of him the guards trembled, and
5 became as dead men. But the angel answering said to the
women, Fear not ye; for I know ye seek Jesus who
6 was crucified. He is not here; for he is risen, as he said:
7 come, see the place where the Lord lay. And going
quickly tell his disciples, that he is risen from the dead.
And behold he goeth before you into Galilee; there shall
8 ye see him. Lo, I have told you. And departing quickly
from the sepulchre with fear and great joy they ran to
9 tell his disciples. And behold Jesus met them and said,
Hail. And they coming to him took hold of his feet
10 and worshipped him. Then said Jesus to them, Fear
not.

not. Go tell my brethren to go into Galilee, and there shall they see me.

11 While they were going, behold some of the guard coming into the city, told the chief priests all the things that had been done.

12 And having met together with the elders and consulted, they gave much money to the soldiers, Saying, Say his disciples came by night, and stole him while we slept.

14 And if the governor hear this, we will persuade him and secure you. So they taking the money did as they were taught; and this saying is commonly reported among the Jews till this day.

16 Then the eleven disciples went into Galilee to the mountain where Jesus had appointed them. And when they saw him they worshipped him, though some had doubted. And Jesus coming spake to them, saying, 19 All power is given me in heaven and in earth: Go ye and disciple all nations, baptizing them in the name of the 20 Father, and of the Son, and of the Holy Ghost, Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world.

T H E

GOSPEL according to St. M A R K.

THIS CONTAINS,

I. THE beginning of the gospel:

a. John prepares the way,

C. i. 1—8

b. Baptizes Jesus, who is proclaimed the Son of God,

9—11

c. Tempted of Satan, served by angels,

12—13

II. The gospel itself:

A. In Galilee; where we may observe three periods:

a. After John was cast into prison:

In general:

1. The place and matter of his preaching,

14—15

C 5

2. The

2. The calling of several of the apostles, 16—20
In particular :
1. Actions not censured by his adversaries :
1. He teaches with authority, 21—22
 2. Cures the demoniac, 23—28
 3. Heals many sick, 29—34
 4. Prays, 35
 5. Teaches every where, 36—39
 6. Cleanses the leper, 40—45
2. Actions censured by them
Here occur,
1. The paralytic forgiven and healed, C. ii. 1—12
 2. The call of Levi, and eating with publicans and sinners, 13—17
 3. The question concerning fasting answered, 18—22
 4. The ears of corn plucked, 23—28
 5. The withered hand restored ; snares laid, C. iii. 1—6
3. Our Lord's retirement :
1. At the sea, 7—13
 2. In the mountain, where the apostles are called, 13—19
 3. In the house, where after refuting the blasphemy of the Pharisees, he shews who are his mother and his brethren, 20—35
 4. In the ship ; various parables, C. iv. 1—34
 5. On the sea, and beyond it, 35—41
 6. On this side the sea : again : Jairus, and the woman with the flux of blood, C. v. 1—20
 7. At Nazareth : his countrymen offended, 21—43
 8. The apostles sent forth, C. vi. 1—6
- b. After John was put to death :
1. Herod's hearing of Jesus, and judgment of him, 7—13
 2. Christ's retiring with his apostles, now returned, 14—29
 3. The earnestness of the people ; Christ's compassion : five thousand fed, 30—33
 4. His walking on the sea, 33—44
 5. He heals many in the land of Genesareth, 45—53
 6. And teaches what defiles a man ; C. vii. 1—23
 7. A devil cast out in the coasts of Tyre and Sidon, 24—30
 8. At

8. At the sea of Galilee, the deaf and dumb
healed; four thousand fed, 31-37

C. viii. 1-9

9. He comes into the parts of Dalmanutha,
and answers concerning the sign from
heaven, 10-13

10. In the ship, he warns them of evil leaven, 14-15

11. At Bethsaida, heals the sick, 22-26

c. After he was acknowledged to be the Son of God :

1. Peter confessing him, he enjoins his disciples
silence; foretels his passion; reproves Peter;
exhorts to follow him: 27-

C. ix. 1-

2. Is transfigured; casts out a devil, foretels his
passion, 2-32

3. Reproves and instructs his disciples, 33-50

B. In Judea :

a. In the borders, C. x. 1-

1. He treats of divorce, 2-12

2. Of little children, 13-16

3. Of entering into life, and of the danger of
riches, 17-31

b. In his way to the city,

1. He foretels his passion a third time, 32-34

2. Answers James and John, and instructs
them all, 35-45

3. At Jericho, gives sight to Bartimeus, 46-52

4. At Jerusalem, C. ix. 1-

a. His royal entry, 2-11

b. The day after, the fig-tree cursed,
the temple purged 12-14
15-19

c. The day after that,

1. Near the fig-tree he shews the power of faith, 20-26

2. In the temple,

1. His authority vindicated, 27-33

2. The parable of the wicked husbandmen, 34-40

C. xii. 1-12

3. Of paying tribute to Cesar, 13-17

4. Of the resurrection, 18-27

5. Of the great commandment, 28-34

6. Of David's Lord, 35-37

7. He warns the people of the scribes, 38-40

8. Commends the poor widow, 41-44

3. On Mount Olives he foretels the destruction
of the city and temple, and the end of the
world, C. xiii. 1-37

- d. Two days before the passover : his enemies bargain with Judas, C. xiv. 1—11
- e. On the first day of unleavened bread :
1. The passover prepared, 12—16
 2. The Lord's Supper instituted, 17—25
 3. After the hymn, the offence of the disciples, and Peter's denial foretold, 26—31
 4. In Gethsemane, Jesus prays, wakes his disciples, Is betrayed ; taken ; forsook of all, 32—42
 5. In the high-priest's palace, He is condemned to death, 43—53
 - Denied by Peter, 53—65
 - 66—72
- f. Friday,
- What was done,
1. In Pilate's palace, C. xv. 1—20
 2. In the way, 21
 3. At Golgotha, 22
 1. The wine and myrrh offered, 23
 2. The crucifixion ; his garments parted, 24, 25
 3. The title, 26
 4. The two malefactors, 27, 28
 5. Revilings, 29—32
 6. The darkness : the cry of Jesus ; the scoff ; the vinegar ; his death ; the veil rent, 33—38
 7. The saying of the centurion ; the women looking on, 39—41
 4. In the evening, the burial, 42—47
- g. Sunday,
- Our Lord's resurrection declared
1. By an angel, C. xvi. 1—8
 2. By himself, 9—11
 - To Mary Magdalene, 12, 13
 - To two going into the country, 14
 - To the eleven sitting at meat, 14
- III. The Gospel
1. Committed by Christ to his apostles after his resurrection, and 15—18
 2. Confirmed after his ascension, 19, 20

St. M A R K.

1. **T**HE beginning of the gospel of Jesus Christ, the Son of God : As it is written in the prophets, Behold I send my messenger before thy face, who shall prepare thy way before thee. The voice of one crying aloud in

in the wilderness, Prepare ye the way of the Lord,
4 make his paths straight. John was baptizing in the wil-
derness and preaching the baptism of repentance, for the
5 remission of sins. And there went out to him all the
country of Judea, and all they of Jerusalem, and were
baptized of him in the river Jordan, confessing their sins.
6 And John was clothed with camel's hair, and with a
leathern girdle about his loins, and ate locusts and wild
7 honey, And proclaimed, saying, There cometh after me
one mightier than I, the latchet of whose shoes I am
8 not worthy to stoop down and unloose. I indeed have
baptized you with water; but he will baptize you with
9 the Holy Ghost. And in those days, Jesus came from
Nazareth of Galilee, and was baptized by John at Jordan.
10 And coming up from the water, straightway he saw the
heavens opened, and the Spirit as a dove descending upon
11 him. And a voice came from heaven, Thou art my be-
12 loved Son, in whom I delight. And immediately the
13 Spirit thrusteth him out into the wilderness. And he was
there in the wilderness forty days tempted by Satan, and
was with the wild beasts; and the angels served him.

14 **N**OW after John was put in prison, Jesus came into
Galilee, preaching the gospel of the kingdom of
15 God, Saying, The time is fulfilled, and the kingdom of
God is at hand: repent ye, and believe the gospel.

16 And walking by the sea of Galilee, he saw Simon and
Andrew his brother, casting a net into the sea (for they
17 were fishermen.) And Jesus said to them, Come ye
18 after me, and I will make you fishers of men. And
19 straightway leaving their nets, they followed him. And
having gone thence a little farther, he saw James the son of
Zebedee and John his brother, who were also in the
20 vessel, mending their nets; And he called them; and
immediately leaving their father Zebedee in the vessel with
the hired servants, they went after him.

21 And they go into Capernaum. And straightway on
22 the sabbath, he went into the synagogue and taught. And
they were astonished at his teaching; for he taught them
as one having authority, and not as the scribes.

23 And there was in their synagogue a man having an
24 unclean spirit, and he cried out, saying, Let us alone:
what have we to do with thee, Jesus of Nazareth? Art
thou come to destroy us? I know thee who thou art, the
25 holy one of God. And Jesus rebuked him, saying,
26 Hold thy peace and come out of him. And the unclean
spirit

spirit, having torn him, and cried with a loud noise, came
 27 out of him. And they were all amazed, so that they
 questioned among themselves saying, What is this?
 What new teaching is this? For with authority he
 commandeth even the unclean spirits; and they obey him.
 28 And immediately his fame went forth into all the country
 of Galilee round about.

29 And coming out of the synagogue, they entered forth-
 with into the house of Simon and Andrew, with James
 30 and John. And Simon's wife's mother lay ill of a fever,
 31 and immediately they tell him of her. And he came
 and taking her by the hand; lifted her up; and straight-
 way the fever left her, and she waited on them.

32 And in the evening, when the sun was set, they brought
 to him all that were diseased, and them that were pos-
 33 sessed with devils. And the whole city was gathered
 34 together at the door. And he healed many that were ill
 of divers diseases, and cast out many devils, and suf-
 fered not the devils to say that they knew him.

35 And in the morning, rising a great while before day,
 he went out and departed into a desert place, and prayed
 36 there. And Simon and they that were with him followed
 37 after him. And having found him, they say to him,
 38 All men seek thee. And he saith to them, Let us go to
 the neighbouring towns, that I may preach there also:
 39 for therefore am I come. And he preached in their
 synagogues throughout all Galilee, and cast out devils.

40 And there came to him a leper beseeching him and
 kneeling down to him and saying to him, If thou wilt,
 41 thou canst make me clean. And Jesus moved with tender
 compassion, stretched out his hand, touched him, and
 42 saith to him, I will; be thou clean. And when he
 had spoken, immediately the leprosy departed from him
 43 and he was made clean. And having straitly charged
 44 him, he forthwith sent him away. And saith to him, See
 thou say nothing to any man; but go, shew thyself to
 the priest, and offer for thy cleansing, what Moses com-
 45 manded for a testimony to them. But he going out
 published it much and blazed abroad the matter, so he
 could no more openly enter the city; but he was without
 in desert places: and they came to him from every
 quarter.

II And again he entered into Capernaum after some days;
 2 and it was heard that he was in the house. And many
 were gathered together, so that there was no room for
 them,

them, no, not even about the door. And he spake the
3 word to them. And they come to him, bringing a
4 paralytic, borne of four. And not being able to come
nigh him for the croud, they uncovered the roof where
he was, and having broken it up, they let down the
5 couch whereon the paralytic lay. Jesus seeing their faith,
said to the paralytic, Son, thy sins are forgiven thee.
6 But certain of the Scribes were sitting there, and reason-
7 ing in their hearts, Why doth this man thus speak blas-
8 phemies? Who can forgive sins, but God only? And
Jesus immediately knowing in his spirit, that they so
reasoned in themselves, said to them, Why reason ye
9 thus in your hearts? Which is easier? To say to the
paralytic, Thy sins are forgiven thee? Or to say, Arise,
10 and take up thy couch and walk? But that ye may
know that the Son of Man hath power on earth to forgive
11 sins: (He saith to the paralytic) I say to thee, Arise,
12 take up thy couch, and go to thine house. And imme-
diately he arose, and taking up his couch, went forth before
them all; so that they were all amazed and glorified God,
saying, We never saw it thus.
13 And he went forth again by the sea-side, and all the
14 multitude came to him, and he taught them. And
passing by, he saw Levi, the son of Alphaeus sitting at the
receipt of custom, and saith to him, Follow me. And he
15 arose and followed him. And as Jesus sat at meat in his
house, many publicans also and sinners sat together with
Jesus and his disciples; for there were many, and they
16 followed him. And the Scribes and Pharisees seeing
him eating with publicans and sinners, said to his dis-
17 ciples, How is it that he eateth and drinketh with pub-
licans and sinners? And Jesus hearing it, saith to them,
They that are whole need not a physician, but they that
are sick: I came not to call the righteous, but sinners.
18 Now the disciples of John and the Pharisees used to fast:
and they come and say to him, Why do the disciples of
John, and of the Pharisees fast, but thy disciples fast
19 not? And Jesus said to them, Can the children of the
bride-chamber fast, while the bridegroom is with them?
As long as they have the bridegroom with them they
20 cannot fast. But the days will come, when the bride-
groom shall be taken away from them: and then shall
21 they fast in those days. No man seweth a piece of new
cloth on an old garment; else the new piece that filleth
it up taketh away from the old, and the rent is made
22 worse. And no man putteth new wine into old lea-
thern

thern bottles; else the new wine bursteth the bottles, and the wine is spilt, and the bottles are lost: but new wine must be put into new bottles.

23 **A**ND he went through the corn-fields on the sabbath-day: and his disciples as they went, plucked the
24 ears of corn. And the Pharisees said to him, Behold, why do they on the sabbath that which is not lawful?
25 And he said to them, Have ye never read what David did, when he had need and was hungry, he and they that were
26 with him? How he went into the house of God in the days of Abiathar the high-priest, and ate the shew-bread, which it is not lawful for any but the priests to
27 eat, and gave also to them who were with him? And he said to them, The sabbath was made for man, and not man
28 for the sabbath. Moreover the Son of Man is Lord even of the sabbath.

III. And he entered again into the synagogue: and there
2 was a man there who had a withered hand. And they watched him whether he would heal him on the sabbath,
3 that they might accuse him. And he saith to the man that had the withered hand, Stand up in the midst.
4 And he saith to them, Is it lawful to do good on the sabbath, or to do evil? To save life, or to kill? But
5 they held their peace. And looking round upon them with anger, being grieved for the hardness of their hearts, he saith to the man, Stretch forth thine hand. And he
6 stretched it forth: and his hand was restored. And the Pharisees going out, straightway took counsel with the Herodians against him, that they might destroy him.

7 **T**HEN Jesus withdrew with his disciples to the sea: and a great multitude from Galilee followed him,
8 And from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, having heard what great things
9 he did, came to him. And he spake to his disciples, that a vessel should wait on him, because of the multi-
10 tude, lest they should throng him, For he had healed many, so that they rushed in upon him, as many as had
11 plagues. And the unclean spirits when they saw him fell down before him and cried, saying, Thou art the
12 Son of God. And he straightly charged them, not to make him known.

13 And he goeth up into the mountain, and calleth to
14 him whom he would, and they came to him. And he ordained twelve, that they might be with him, and that
15 he might send them forth to preach, And to have power

16 power to heal diseases and cast out devils. And Simon
 17 he surnamed Peter: And James the *son* of Zebedee, and
 18 John the brother of James (and he surnamed them
 19 Boanerges, that is, sons of thunder.) And Andrew and
 Philip, and Bartholomew, and Matthew, and Thomas,
 and James the *son* of Alpheus, and Thaddeus, and
 20 Simon the Canaanite, And Judas Iscariot, who also be-
 trayed him.

21 And they come into a house: And the multitude
 cometh together again, so that they could not so much as
 22 eat bread. And his relations hearing of it, came out to
 lay hold on him; for they said, He is beside himself.
 23 But the Scribes who had come down from Jerusalem
 said, He hath Beelzebub, and by the prince of the devils
 24 casteth he out devils. And calling them to him, he said
 to them in parables, How can Satan cast out Satan?
 25 If a kingdom be divided against itself, that kingdom
 26 cannot stand. And if a house be divided against itself,
 that house cannot stand. If Satan then be risen up and
 divided against himself, he cannot stand, but hath an end.
 27 None can enter into the strong one's house and plunder
 his goods, unless he first bind the strong one and then he
 28 will plunder his house. Verily I say to you, All sins shall be
 forgiven the sons of men and blasphemies wherewith
 29 soever they shall blaspheme. But he that shall blaspheme
 against the Holy Ghost hath never forgiveness, but is liable
 30 to eternal damnation: Because they said, He hath an un-
 31 clean spirit. Then come his brethren and his mother,
 32 and standing without, sent to him, calling him. And
 the multitude sat about him; and they say to him, Be-
 hold, thy mother and thy brethren without seek for thee.
 33 And he answered them, saying, Who is my mother or
 34 my brethren? And looking round on them who sat
 about him, he said, Behold my mother and my brethren.
 35 For whosoever shall do the will of God, the same is my
 brother and sister and mother.

IV. **A**ND again he taught by the sea-side, and a great mul-
 titude was gathered to him, so that going into the
 vessel, he sat in the sea, and the whole multitude was by
 the sea on the land. And he taught them many things by
 3 parables, and said to them in his teaching, Hearken:
 4 Behold a sower went out to sow. And as he sowed, some
 fell by the highway-side, and the birds came and de-
 5 voured it. And some fell on stony ground, where it had
 not much earth; and immediately it sprung up, because
 it

6 it had no depth of earth. But when the sun was up, it
 was scorched, and because it had no root, it withered
 7 away. And some fell among thorns, and the thorns
 8 grew up and choaked it, and it yielded no fruit. And
 other fell on good ground, and yielded fruit springing
 up and increasing, and brought forth, some thirty, and
 9 some sixty, and some a hundred. And he said, He that
 hath ears to hear, let him hear.
 10 And when he was alone, they that were about him,
 11 with the twelve, asked him of the parable. And he
 said to them, To you it is given to know the mystery of
 the kingdom of God: but to them that are without, all
 12 things are in parables; So that seeing they see and do not
 perceive, and hearing they hear, and do not understand;
 lest at any time they should be converted, and their
 13 sins should be forgiven them. And he saith to them,
 Know ye not this parable? How then will ye know all
 14 parables? The sower soweth the word. And these are
 15 they by the highway-side, where the word is sown:
 but when they have heard, Satan cometh immediately,
 16 and taketh away the word sown in their hearts. And
 these are they likewise, who have received the seed on
 stony ground, who when they have heard the word im-
 17 mediately receive it with joy: But have not root in
 themselves, but are only for a time: afterward when
 affliction or persecution ariseth because of the word, they
 18 are presently offended. And these are they that have
 19 received it among thorns, who hear the word, And the
 cares of this world, and the deceitfulness of riches, and the
 desire of other things entering in, choke the word, and it
 20 becometh unfruitful. And these are they that have re-
 ceived it, on the good ground, who hear the word, and
 receive it, and bring forth fruit, some thirty fold, some
 21 sixty, and some a hundred. And he said to them, Is a
 candle brought to be put under a bushel or under a bed,
 22 and not to be set on a candlestick? For there is nothing
 hid, which shall not be made manifest, neither was any
 23 thing kept secret, but that it might come abroad. If any
 24 man hath ears to hear, let him hear. And he said to
 them, Take heed what ye hear. With what measure ye
 mete, it shall be measured to you, and to you that hear,
 25 shall more be given. For he that hath, to him shall be
 given; and he that hath not, from him shall be taken even
 that which he hath.
 26 And he said, So is the kingdom of God, as if a man
 27 should cast seed into the ground, And should sleep and
 rise

rise night and day; and the seed should spring and grow
28 up he knoweth not how. For the earth bringeth forth
fruit of itself, first the blade, then the ear, after that the
29 corn in the ear. But when the fruit is brought forth,
he immediately putteth in the sickle, because the harvest
is come.

30 And he said, Whereto shall we liken the kingdom of
God? Or with what comparison shall we compare it?

31 It is like a grain of mustard-seed, which when it is sown
in the earth, it is one of the least seeds that is in the earth.

32 But when it is sown it groweth up and becometh greater
than all herbs, and putteth forth great branches, so that
the birds of the air may lodge under the shadow of it.

33 And with many such parables spake he the word to
34 them, as they were able to hear. But without a para-
ble spake he not to them; and in private he expounded
all things to his disciples.

35 AND the same day in the evening he saith to them,

36 Let us go over to the other side. And having sent
away the multitude, they take him as he was in the vessel.

37 And there were with him other little vessels. And there
arise a great storm of wind, and the waves beat into

38 the vessel, so that it was now full. But he was asleep on
the pillow, in the stern. And they awake him and say to

39 him, Master, carest thou not that we perish? And he
arose and rebuked the wind; and said to the sea, Peace;

Be still. And the wind ceased, and there was a great
40 calm. And he saith to them, Why are ye so fearful?

41 How is it, that ye have not faith? And they feared ex-
ceedingly, and said one to another, Who is this, that
even the wind and the sea obey him?

V. AND they came to the other side of the sea, into the

2 country of the Gadarenes. And as he came out
of the vessel, there met him immediately out of the

3 tombs a man with an unclean spirit, Who had his dwell-
ing in the tombs, and no man could bind him, no not

4 with chains. For he had often been bound with fetters
and chains, and the chains had been plucked asunder by

him, and the fetters broken in pieces; and no man
5 could tame him. And always night and day he was in

the tombs and in the mountains, crying and cutting
6 himself with stones. But seeing Jesus afar off, he ran

7 and worshipped him, And crying with a loud voice,
said, What have I to do with thee, Jesus, thou Son of
the

the most high God? I adjure thee by God, that thou
 8 torment me not. (For he had said to him, Come out
 9 of the man, thou unclean spirit.) And he asked him,
 What is thy name? And he said to him, My name is
 10 Legion; for we are many. And he earnestly besought
 him, that he would not send them away out of the country.
 11 Now there was there at the mountain a great herd of
 12 swine feeding. And all the devils besought him, saying,
 13 Send us to the swine, that we may go into them. And
 Jesus forthwith gave them leave. And the unclean
 spirits going out, entered into the swine, and the herd
 rushed down the steep into the sea, (they were about
 14 two thousand) and were stifled in the sea. And they
 that fed the swine fled, and told it in the city and in the
 country. And they went out to see what it was that was
 15 done. And they come to Jesus and see the demoniac
 who had had the legion, sitting and clothed and in his
 16 right mind: and they were afraid. And they that saw
 it told them how it befel the demoniac, and con-
 17 cerning the swine. And they prayed him to depart out
 18 of their coasts. And as he went into the vessel, he that
 had been possessed with the devils, besought him, that
 19 he might be with him. But he suffered him not, but
 said to him, Go home to thy friends, and tell them how
 great things the Lord hath done for thee, and hath had
 20 compassion on thee. And he departed and published in
 Decapolis, how great things Jesus had done for him. And
 all men marvelled.
 21 **A**ND when Jesus was passed over again in the vessel
 to the other side, a great multitude was gathered
 22 to him, and he was near the sea. And there cometh one
 of the rulers of the synagogue, Jairus by name, and
 23 seeing him, falleth at his feet. And besought him greatly,
 saying, My little daughter is at the point of death: come
 and lay thy hands on her that she may be healed, and she
 24 shall live. And he went with him, and a great multi-
 tude followed him and thronged him.
 25 And a certain woman who had a flux of blood twelve
 26 years, And had suffered many things of many physicians,
 and had spent all that she had, and was nothing bet-
 27 tered, but rather grown worse, Having heard of Jesus,
 came in the croud behind, and touched his garment.
 28 For she said, If I but touch his clothes, I shall be whole.
 29 And the fountain of her blood was straightway dried up,
 and she perceived in her body, she was healed of that
 30 plague. And Jesus immediately knowing in himself, the

the virtue which had gone out of him, turning about in
 31 the croud said, Who touched my clothes? And his
 disciples said to him, Thou seest the multitude thronging
 32 thee, and sayest thou, Who touched me? And he looked
 33 round to see her that had done this. And the woman
 fearing and trembling, knowing what was done in her,
 came and fell down before him, and told him all the
 34 truth. And he said to her, Daughter, thy faith hath
 made thee whole: go in peace, and continue whole of
 thy plague.

35 While he was yet speaking, they come from the ruler
 of the synagogue's house, saying, Thy daughter is dead:
 36 why troublest thou the Master farther? When Jesus
 heard the word spoken, he saith to the ruler of the syna-
 37 gogue, Fear not; only believe. And he suffered no
 man to follow him, save Peter, and James, and John
 38 the brother of James. And he cometh to the house
 of the ruler of the synagogue, and seeth a tumult, and
 39 them that wept and wailed greatly. And coming in,
 he saith to them, Why make ye this tumult and weep?
 40 The damsel is not dead, but sleepeth? And they laughed
 him to scorn. But having put them all out, he taketh the
 father and the mother of the damsel, and them that
 were with him, and goeth in where the damsel was
 41 lying. And taking the damsel by the hand he said to her,
 Talitha cumi, which is, being interpreted, (Damsel, I say
 42 to thee) arise. And straightway the damsel arose and
 walked: for she was twelve years old. And they were
 43 astonished with a great astonishment. And he charged
 them straitly, that no man should know it, and com-
 manded that something should be given her to eat.

VI. **A**ND he went out from thence and came into his
 2 own country, and his disciples follow him. And
 on the sabbath he taught in the synagogue, and many hear-
 ing were astonished, saying, Whence hath this man these
 things? And what wisdom is this that is given him, and
 3 such mighty works as are wrought by his hands? Is not
 this the carpenter? The son of Mary, the brother of James
 and Joses, and of Jude and Simon! and are not his
 sisters here with us? And they were offended at him.
 4 And Jesus said to them, A prophet is not without hon-
 our, but in his own country, and among his own kin-
 5 dred, and in his own house. And he could do no
 miracle there, save that he laid his hands on a few sick,
 them.

6 and healed them. And he marvelled because of their unbelief. And he went round about through the villages teaching.

7 **A**ND he calleth to him the twelve, and sent them forth by two and two, and gave them power over 8 unclean spirits: and commanded them to take nothing for the journey, save a staff only; no scrip, no bread, no 9 money in their purse; But be shod with sandals, and 10 put not on two coats. And he said to them, Where-soever ye enter into a house, there abide till ye depart 11 from that place. And whosoever shall not receive you, nor hear you, departing thence shake off the dust under your feet for a testimony against them. Verily I say 12 to you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. And 13 they went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick and healed them,

14 **A**ND king Herod heard (for his name was spread abroad) and he said, John the Baptist is risen from the dead, and therefore these mighty powers exert themselves in him. Others said, It is Elijah: and others said, 15 It is a prophet, as one of the prophets. But Herod hearing thereof, said, This is John whom I beheaded: 16 he is risen from the dead. For Herod himself had sent and apprehended John, and bound him in prison; for Herodias's sake, his brother Philip's wife, for he had 17 married her. For John said to Herod, It is not lawful 18 for thee to have thy brother's wife. Therefore Herodias was incensed against him, and was desirous to have killed 19 him; but she could not. For Herod revered John, knowing that he was a just and holy man, and preserved him: and when he heard him, he did many things, and 20 heard him gladly. And a convenient day being come, when Herod on his birth-day made a feast for his lords, 21 captains, and principal men of Galilee: When the daughter of Herodias had come in and danced and pleased Herod, and his guests, the king said to the damsel, 22 Ask of me whatsoever thou wilt, and I will give it thee. And he swore to her, Whatsoever thou shalt ask me, I 23 will give thee, to the half of my kingdom. And going out she said to her mother, What shall I ask? And she 24 said, The head of John the Baptist. And coming in quickly with haste to the king, she asked saying, I will 25 that thou give me immediately in a charger the head 26 of John the Baptist. And the king was exceedingly sorry:

sorry: yet for his oath's sake, and for the sake of his
 27 guests, he would not reject her. And immediately the
 king sent one of his guard, and commanded his head
 to be brought. And he went and beheaded him in
 28 the prison, And brought his head in a charger, and gave
 it to the damsel, and the damsel gave it to her mother.
 29 And the disciples hearing it, came and took up his corpse
 and laid it in a tomb.
 30 And the apostles gathering themselves together to Jesus,
 and told him all things, what they had done and what
 they had taught.
 31 And he said to them, Come ye yourselves apart into
 a desert place, and rest a little. For there were many
 coming and going, and they had no leisure so much as
 32 to eat. And they departed into a desert place by boat
 33 privately. And many saw them departing and knew
 him, and ran on foot thither from all the cities, and out-
 34 went them, and came together to him. And Jesus
 coming out saw a great multitude, and was moved with
 tender compassion for them; because they were as
 sheep having no shepherd, and he taught them many
 35 things. And when the day was now far spent, the dis-
 ciples coming to him, said, This is a desert place, and
 36 it is now late. Send them away, that they may go into
 the country and villages round about, and buy them-
 37 selves bread for they have nothing to eat. He answering
 said to them, Give ye them to eat. And they say to
 him, Shall we go and buy two hundred penny-worth of
 38 bread, and give them to eat? He saith to them, how
 many loaves have you? Go and see. And when they
 39 knew, they said, five, and two fishes. And he commanded
 them to make all sit down by companies on the grass.
 40 And they sat down in ranks, by hundreds and by fifties.
 41 And taking the five loaves and the two fishes, looking up
 to heaven, he blessed, and brake the loaves, and gave
 them to his disciples to set before them; and he divided
 42 the two fishes among them all. And they all ate and were
 43 satisfied. And they took up twelve baskets full of the
 44 fragments and of the fishes. And they that had eaten of
 the loaves were about five thousand men.
 45 And straightway he constrained his disciples to go
 into the vessel, and go before to the other side toward
 46 Bethsaida, while he sent away the people. And having
 sent them away, he went to the mountain to pray.
 47 And in the evening the vessel was in the midst of
 48 the sea, and he alone on land. And he saw them
 toiling

toiling in rowing, (for the wind was contrary to them.) And about the fourth watch of the night he cometh to them, walking on the sea, and would have passed by them. But they seeing him walking on the sea, supposed it to be an apparition, and cried out. (For they all saw him and were troubled.) And immediately he spake with them, and saith to them, Take courage: it is I: be not afraid. And he went up to them into the vessel, and the wind ceased: and they were amazed in themselves above measure and wondered. For they considered not the miracle of the loaves; for their heart was hardened.

AND having passed over, they came to the land of Genesaret, and drew to shore. And when they were come out of the vessel they knew him. And ran through that whole country round about, and brought about in beds them that were ill, where they heard he was. And wheresoever he entered into villages, cities, or country places, they laid the sick in the public places, and besought him that they might touch if it were but the hem of his garment: and as many as touched him were made whole.

VII. THEN assemble together to him the Pharisees and certain of the Scribes, coming from Jerusalem. And they saw some of his disciples eat bread with undefiled, that is, unwashen hands. Now the Pharisees and all the Jews, except they wash *their* hands to the wrist, eat not, holding the tradition of the elders. And coming from the market, unless they wash, they eat not: and many other things there are which they have received to hold, the washing of cups, and pots and brazen vessels and couches. Then the Pharisees and Scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat bread with defiled hands? He answering said to them, Well hath Isaiah prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their hearts is far from me. But in vain do they worship me, teaching for doctrines the commandments of men. For leaving the commandment of God, ye hold the tradition of men, the washing of the pots and cups: and many other such like things ye do. And he said to them, Full well ye abolish the commandments of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother, and, Whoso revileth father or mother, he shall surely die.

But

- 11 But ye say, If a man shall say to his father or mother,
It is Corban, that is, a gift, by whatsoever thou mightest
12 have been profited by me; *he shall be free*. And ye suf-
fer him no more to do ought for his father or his mother:
13 Abrogating the word of God by your tradition which ye
have delivered: and many such like things ye do.
- 14 And calling together all the multitude he said to them,
15 Harken to me every one of you and consider. There is
nothing entering into a man from without which can de-
file him; but the things which come out of him, these are
16 they that defile the man. If any man have ears to hear,
17 let him hear. And when he was come from the mul-
titude into the house, his disciples asked him concerning
18 the parable. And he saith to them, Are even ye so with-
out understanding? Do ye not perceive, That whatsoever
entereth into a man from without, cannot defile him,
19 Because it entereth not into his heart, but into the belly,
20 and goeth into the vault, purging all meats. And he said,
That which cometh out of the man, that defileth the man.
21 For from within, out of the heart of man proceed evil
22 thoughts, adulteries, fornications, murders, Thefts, covet-
ousness, wickedness, lasciviousness, envy, evil-speaking,
23 pride, foolishness. All these evil things come from within,
and defile the man.
- 24 And he arose and went thence from the borders of
Tyre and Sidon. And entering into a house he would
have had no man know *it*; but he could not be hid.
- 25 For a woman whose daughter had an unclean spirit,
26 having heard of him, came and fell at his feet, (The woman
was a Greek, a Syrophenician by nation) and besought him
27 to cast the devil out of her daughter. But Jesus said to
her, Let the children first be satisfied; for it is not right
28 to take the children's bread and cast *it* to the dogs. She
answered and said to him, True, Lord: yet the dogs
29 under the table eat of the children's crumbs. And he
said to her, For this saying, go; the devil is gone out of
30 thy daughter. And going to her house, she found her
daughter lying on the bed, and the devil gone out.
- 31 **A**ND departing again from the borders of Tyre and
Sidon, he came to the sea of Galilee, through the
32 midst of the country of Decapolis. And they bring to
him one that is deaf and dumb, and beseech him to put
33 his hand upon him. And taking him aside from the mul-
titude, he put his fingers into his ears, and spitting, touched
34 his tongue. And looking up to heaven, he groaned and
35 saith to him, Ephphatha, that is, be opened. And

straightway his ears were opened, and the string of his
 36 tongue was loosed, and he spake plain. And he charged
 them to tell no man; but the more he charged them,
 37 so much the more a great deal they published it. And
 were beyond measure astonished, saying, He hath done
 all things well; he maketh both the deaf to hear, and the
 dumb to speak.

VIII. **I**N those days, the multitude being very great, and
 having nothing to eat, calling to him his disciples
 2 he saith to them, I have compassion on the multitude,
 because they continue with me now three days and have
 3 nothing to eat. And if I send them away fasting to their
 own home, they will faint by the way; for divers of them
 4 come from far. And his disciples answered him,
 5 Whence can one satisfy these men with bread here in the
 6 wilderness? And he asked them, How many loaves have
 ye? And they said, Seven. And he commanded the
 multitude to sit down on the ground; and taking the
 seven loaves, having given thanks, he brake and gave to
 his disciples to set before them: and they did set them
 7 before the people. And they had a few small fishes:
 and having blessed them, he commanded, to set them also
 8 before them. So they did eat and were satisfied; and
 they took up fragments that were left, seven baskets.
 9 And they that had eaten were about four thousand: and
 he sent them away.

10 And straightway going into the vessel with his disciples,
 11 he came into the parts of Dalmanutha. And the Pharisees
 came forth and questioned with him, seeking of him a
 12 sign from heaven, tempting him. And sighing deeply in
 his spirit, he said, Why doth this generation seek a sign?
 Verily I say to you, There shall no sign be given to this
 13 generation. And he left them, and going into the vessel
 again, went to the other side.

14 Now they had forgotten to take bread: nor had they
 15 in the vessel with them any more than one loaf. And he
 charged them, Take heed, beware of the leaven of the
 16 Pharisees, and the leaven of Herod. And they reasoned
 17 among themselves, saying, We have no bread. And Jesus
 knowing it, said to them, Why reason ye, because ye have
 18 no bread? Perceive ye not yet, neither consider? Have
 ye your heart yet hardened? Having eyes, see ye not?
 19 And having ears, hear ye not? And do not ye remember?
 When I brake the five loaves among five thousand, how
 20 many baskets full of fragments took ye up? They say to
 him,

him, twelve. And when the seven among the four thousand, how many baskets full of fragments took ye up?

21 And they said, seven. And he said to them, How is it, that ye do not understand?

22 And he cometh to Bethsaida. And they bring to him a
23 blind man, and beseech him to touch him. And taking the blind man by the hand he led him out of the town, and

having spit on his eyes, and put *his* hands upon him, he
24 asked him, If he saw ought? And looking up he said,

25 I see men, as trees walking. Then he put his hands again on his eyes and made him look up, and he was restored
26 and saw all men clearly. And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 **A**ND Jesus went out and his disciples into the towns
28 of Cesarea Philippi. And in the way he asked his disciples, saying to them, Whom do men say that I am? And they answered, John the Baptist; but some say
29 Elijah: and others one of the prophets. And he saith to them, But whom say ye that I am? And Peter answering
30 saith to him, Thou art the Christ. And he charged them that they should tell no man of him.

31 And he began to teach them, that the son of man must suffer many things, and be rejected by the elders and the chief Priests and Scribes, and be killed, and after three
32 days rise again. And he spake that saying openly. And
33 Peter taking hold of him, rebuked him. But he turning about, and looking on his disciples, rebuked Peter, saying, Get thee behind me, Satan; for thou savourest not the things of God, but the things of men.

34 And when he had called the people to him, with his disciples also, he said to them, Whosoever is willing to come after me, let him deny himself, and take up his
35 cross and follow me. For whosoever desireth to save his life shall lose it; but whosoever shall lose his life for my
36 sake and the gospel's, shall save it. For what shall it profit a man, if he shall gain the whole world, and lose
37 his own soul? Or what shall a man give in exchange for
38 his own soul? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh
IX. in the glory of his Father, with the holy angels. And he said to them, Verily I say unto you, there are some of them that stand here, who shall not taste of death, till they see the kingdom of God coming with power.

- 2 And after six days Jesus taketh with him Peter and James and John, and carrieth them up into a high mountain, by themselves apart, and was transfigured before
 3 them. And his garments became shining, exceeding white, as snow, such as no fuller on earth can whiten.
 4 And there appeared to them Elijah with Moses, and they
 5 were talking with Jesus. And Peter answering saith to Jesus, Master, it is good for us to be here; and let us make three tents, one for thee, and one for Moses, and
 6 one for Elijah. For he knew not what to say; for they
 7 were sore afraid. And there came a cloud overshadowing them, and a voice came out of the cloud, This is my
 8 beloved Son: hear ye him. And suddenly looking round, they saw no man any more, save Jesus only with themselves.
- 9 And as they came down from the mountain, he charged them to tell no man the things they had seen,
 10 till the Son of man were risen from the dead. And they laid hold on that saying, questioning one with another,
 11 What meaneth, Till he were risen from the dead? And they asked him saying, Why say the Scribes, that Elijah
 12 must come first? And he answering told them, Elijah verily coming first, restoreth all things; and how it is
 13 written of the Son of man, that he must suffer many things, and be set at nought. But I say to you, Elijah is come, as it is written of him: and they have done to him whatsoever they listed.
- 14 And coming to his disciples, he saw a great multitude
 15 about them, and the Scribes questioning with them. And straightway all the multitude seeing him, were greatly
 16 amazed, and running to him, saluted him. And he asked the Scribes, What question ye with them? And one of
 17 the multitude answering said, Master, I have brought to
 18 thee my son, who hath a dumb spirit. And wheresoever he taketh him, he teareth him, and he foameth and gnasheth with his teeth and pineth away. And I spake
 19 to thy disciples to cast him out, and they could not. He answering them saith, O faithless generation, how long shall I be with you? How long shall I suffer you? Bring
 20 him to me. And they brought him to him. And when he saw him, immediately the spirit tore him, and he
 21 fell on the ground, and wallowed foaming. And he asked
 22 his father, How long is it since this came to him? And he said, From a little child. And it hath often cast him both into the fire and into the water to destroy him; but if thou canst do any thing, have compassion on us and help

23 us. Jesus saith to him, If thou canst believe, all things
24 are possible to him that believeth. And straightway the
father of the child crying out, said with tears, Lord, I do
25 believe: help thou mine unbelief. And Jesus seeing
that the multitude came running together, rebuked the
unclean spirit, saying to him, Thou deaf and dumb spirit,
I command thee, come out of him, and enter no more
26 into him. And having cried and rent him sore, he came
27 out; and he was as dead, so that many said, He is dead.
But Jesus taking him by the hand, lifted him up, and he
arose.

28 And when he was come into a house, his disciples
asked him privately, Why could not we cast him out?
29 And he said to them, This kind can come forth by nothing
but by prayer and fasting.

30 And departing thence, they passed through Galilee, and
31 he was not willing that any should know it. For he
taught his disciples and said to them, The Son of man is
delivered into the hands of men; and they will kill him,
and after he hath been killed, he will rise the third day.
32 But they understood not the word, and were afraid to ask
him

33 And he came to Capernaum. And being in the house,
he asked them, What was it ye disputed among yourselves
34 by the way? But they held their peace; for they had
been debating among themselves in the way, Who *should*
35 be the greatest? And sitting down, he called the twelve,
and saith to them, If any man desire to be first, let him
36 be the last of all and the servant of all. And taking a little
child, he set him in the midst of them, and taking him up
37 in his arms, he said to them, Whosoever shall receive one
such little child in my name, receiveth me; and whoso-
ever shall receive me, receiveth not only me, but him
that sent me.

38 And John answered him, saying, Master, we saw one
casting out devils in thy name, who followeth not us, and
39 we forbid him, because he followeth not us. And Jesus
said, Forbid him not; for there is no one who shall do a
miracle in my name, that can readily speak evil of me.
40 For he that is not against you, is for you. For whosoever
41 shall give you a cup of cold water to drink in my name,
because ye belong to Christ, verily I say to you, he shall
42 in no wise lose his reward. And whosoever shall offend
one of the little ones that believe in me, it were better
for him that a millstone were hanged about his neck,
43 and he were cast into the sea. And if thy hand cause thee

to offend, cut it off: it is good for thee to enter into life maimed, rather than having two hands, to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot cause thee to offend, cut it off: it is good for thee to enter into life, rather than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye cause thee to offend, pluck it out: it is good for thee to enter into the kingdom of God having one eye, rather than having two eyes to be cast into hell-fire: Where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

X. **A**ND he arose and cometh thence into the coasts of Judea, through the country beyond Jordan: and the multitudes resort to him again, and as he was wont, he taught them again. And the Pharisees coming asked him, Is it lawful for a man to put away his wife? Tempting him. And he answering said to them, What did Moses command you? They said, Moses suffered to write a bill of divorce, and to put *her* away. And Jesus answering said to them, For your hardness of heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife: And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. And in the house his disciples asked him again of the same matter. And he saith to them, Whosoever shall put away his wife and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery. And they brought little children to him that he might touch them; but the disciples rebuked those that brought them. But Jesus seeing *it*, was much displeased, and said to them, Suffer the little children to come to me, and forbid them not: for of such is the kingdom of God. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And taking them up in his arms, he put his hands upon them, and blessed them.

- 17 And as he was going out into the way, one running and kneeling to him, asked him, Good Master, what shall I
18 do that I may inherit eternal life? But Jesus saith to him, Why callest thou me good? *There is none good but one*
19 *that is God.* Thou knowest the commandments, Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Defraud not, Honour thy father
20 and mother. And he answering said to him, Master, all these have I kept from my childhood. Then Jesus looking upon him, loved him, and said to him, One thing thou lackest: Go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and
22 come, follow me, taking up thy cross. But he was sad at that saying, and went away grieved; for he had great
23 possessions. And Jesus looking round said to his disciples, How hardly shall they that have riches enter into
24 the kingdom of God? And the disciples were astonished at his words. But Jesus answering again saith to them, Children, how hard is it for them that trust in riches, to
25 enter into the kingdom of God? It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished
26 out of measure, saying to each other, Who then can be saved? And Jesus looking upon them said, With men *it is impossible*, but not with God, for with God all
28 things are possible. And Peter said to him, Lo, we have left all and followed thee. And Jesus answering said, Verily I say to you, there is none that hath left house,
29 or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, But he shall receive a hundred fold now in this time, houses
30 and brethren and sisters and mothers and children and lands with persecutions, and in the world to come eternal life. But many that are first shall be last, and the last first.
32 **A**ND they were in the way going up to Jerusalem, and Jesus went before them. And they were amazed, and as they followed, they were afraid. And taking the twelve again, he told them what things were
33 to befall him; Behold we go up to Jerusalem, and the Son of Man shall be betrayed to the chief priests and the scribes: and they will condemn him to death, and deliver him to the Gentiles. And they will mock him,
34 and scourge him, and spit upon him, and kill him. And the third day he will rise again.
35 And James and John the sons of Zebedee come to him,

saying, Master, we would that thou shouldest do for us
 36 whatever we shall ask. And he said to them, What would
 37 ye that I should do for you? They said to him, Grant us
 to sit one on thy right-hand, and one on thy left-hand in
 38 thy glory. But Jesus said to them, Ye know not what ye
 ask. Can ye drink of the cup that I drink of, and be bap-
 39 tized with the baptism that I am baptized with? And
 they said to him, We can. And Jesus said to them, Ye
 shall indeed drink of the cup that I drink of, and be bap-
 40 tized with the baptism that I am baptized with. But to
 sit on my right-hand and on my left, is not mine to give,
 41 save to them for whom it is prepared. And the ten
 hearing it were much displeased concerning James and
 42 John. But Jesus calling them to him, saith unto them,
 Ye know that they who rule over the Gentiles, lord it
 over them, and their great ones exercise authority upon
 43 them. But it shall not be so among you; but whosoever
 desireth to be great among you, shall be your servant.
 44 And whosoever desireth to be the chief, shall be the
 45 servant of all. For the Son of man came not to be served,
 but to serve, and to give his life a ransom for many.
 46 And they come to Jericho. And as he went out of
 Jericho with his disciples and a great multitude, blind
 Bartimeus, the son of Timeus, sat by the way-side, beg-
 47 ging. And hearing, It is Jesus of Nazareth, he cried out
 and said, Jesus, thou son of David, have mercy on me.
 48 And many charged him to hold his peace; but he cried
 so much the more a great deal, Thou son of David, have
 49 mercy on me. And Jesus standing still, commanded him
 to be called. And they call the blind man, saying to him,
 50 Take courage; rise: he calleth thee. And casting away
 51 his garment, he rose and came to Jesus. And Jesus an-
 swering said to him, What wilt thou that I should do for
 thee? The blind man said to him, Lord, that I may re-
 52 ceive my sight. And Jesus said, Go; thy faith hath
 saved thee. And immediately he received his sight, and
 followed him in the way.

XI. **A**ND when they were come nigh to Jerusalem to
 Bethphage and Bethany, at the mount of Olives, he
 2 sendeth two of his disciples, And saith to them, Go ye
 into the village over against you, and as soon as ye enter
 it, ye shall find a colt tied, whereon never man sat; loose
 3 and bring him. And if any man say to you, Why do ye
 this? Say, The Lord hath need of him; and straightway
 4 he will send him hither. And they went and found the
 colt

colt tied at the door without, in the street, and they loose
5 him. And some of them that stood there said, What do
6 ye, loosing the colt? And they said to them as Jesus had
7 commanded: and they let him go. And they brought
8 the colt to Jesus, and cast their garments on him, and he
9 sat on him. And many spread their garments in the
way; and others cut down branches from the trees, and
10 strewed them in the way. And they that went before,
and they that followed after cried, saying, Hosanna:
Blessed in the name of the Lord is he that cometh.
11 Blessed be the kingdom of our father David that cometh:
Hosanna in the highest. And Jesus entered into Jeru-
salem, and into the temple, and having looked round
about upon all things, it being now evening, he went out
to Bethany with the twelve.
12 And on the morrow, as they were coming from Bethany,
13 he was hungry. And seeing a fig-tree afar off, having
leaves, he came, if haply he might find any thing thereon:
and coming to it, he found nothing but leaves: for it was
14 not a season of figs. And he answering said to it, No
man eat fruit of thee hereafter for ever; And his dis-
15 ciples heard. And they come to Jerusalem. And Jesus
going into the temple, drove out them that bought and
sold in the temple, and overthrew the tables of the
money-changers, and the seats of them that sold doves,
16 And suffered not that any one should carry a vessel through
17 the temple. And he taught them, saying to them, Is it
not written, My house shall be called of all nations a
house of prayer? But ye have made it a den of thieves.
18 And the Scribes and chief Priests heard it and sought
how they might destroy him: for they feared him, be-
cause the whole multitude was astonished at his teaching.
19 And when evening was come he went out of the city.
20 And passing by in the morning, they saw the fig-tree
21 dried up from the roots. And Peter remembring, saith
to him, Master, behold the fig-tree which thou cursedst
22 is withered away. And Jesus answering saith to them,
23 Have faith in God. For verily I say to you, Whosoever
shall say to this mountain, Be thou removed and cast
into the sea, and not doubt in his heart, but believe that
the things which he saith shall come to pass, he shall
24 have whatsoever he saith. Therefore I say to you, All
things whatsoever ye ask in prayer, believe that ye shall
25 receive, and ye shall have them. But when ye stand
praying, forgive, if ye have ought against any, that your
Father who is in heaven may forgive you also your tres-
passes.

26 passēs. But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.

27 **A**ND they come again to Jerusalem. And as he was walking in the temple, the chief Priests and the Scribes and the elders come to him and say to him, 28 By what authority dost thou these things? And who 29 gave thee authority to do these things? Jesus answering said to them, I also will ask you one question, and answer me, and I will tell you by what authority I do these 30 things. Was the baptism of John from heaven or from 31 men? Answer me. And they reasoned among themselves, saying, If we say from heaven, he will say, Why 32 then did ye not believe him? But if we say from men: they feared the people; for all accounted John, that he 33 was indeed a prophet. And they answering say to Jesus, We cannot tell. And Jesus answering saith to them, Neither tell I you by what authority I do these things.

XII. **A**ND he said to them in parables, A man planted a vineyard, and set a hedge about it, and digged a wine-fat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent a servant to the husbandmen, to receive from the 3 husbandmen of the fruit of the vineyard. But they took 4 him, and beat him, and sent him empty away. And again he sent to them another servant: and at him they cast stones, and wounded him in the head, and sent him 5 away shamefully handled. And again he sent another, and him they killed, and many others; beating some and 6 killing some. Having yet therefore one son his well-beloved, he sent him also last to them, saying, They will 7 reverence my son. But those husbandmen said among themselves, This is the heir: come, let us kill him, and 8 the inheritance will be ours. And they took him and 9 killed him, and cast him out of the vineyard. What therefore will the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard 10 to others. And have ye not read even this scripture? The stone which the builders rejected this is become the 11 head of the corner? This was the Lord's doing, and it is 12 marvellous in our eyes. And they sought to seize him, but feared the multitude; for they knew he had spoken the parable against them: and leaving him they went away.

13 And they send to him certain of the Pharisees, and of the

14 the Herodians, to catch him in *his* discourse. And they coming say to him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth. Is it
15 lawful to give tribute to Cæsar or not? Shall we give, or shall we not give? But he knowing their hypocrisy, said to them, Why tempt ye me? Bring me a penny,
16 that I may see it; and they brought it. And he saith unto them, Whose is this image and inscription? They
17 say to him, Cæsar's. And Jesus answering said to them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.
18 Then come to him the Sadducees, who say there is no
19 resurrection, and they asked him, saying, Master, Moses wrote to us, If a man's brother die, and leave a wife, and
20 leave no children, that his brother should take his wife, and raise up issue to his brother. There were seven
21 brethren, and the first took a wife, and dying left no issue. And the second took her and died, neither left he
22 any issue; and the third likewise. And the seven took her and left no issue. Last of all died the woman also.
23 In the resurrection therefore, when they shall rise, whose
24 wife shall she be of them? For the seven had her to wife. And Jesus answering said to them, Do ye not therefore
25 err, because ye know not the scriptures, neither the power of God? For when they rise from the dead, they
26 neither marry nor are given in marriage, but are as the angels who are in heaven? And touching the dead that
they rise, Have not ye read in the book of Moses, how in the bush God spake to him, saying, I am the God of
Abraham, and the God of Isaac, and the God of Jacob?
27 He is not the God of the dead, but the God of the living. Ye therefore greatly err.
28 And one of the scribes coming to him, having heard them disputing together, and perceiving that he had answered them well, asked him, Which is the first com-
29 mandment of all? And Jesus answered him, The first commandment of all is, Hear, O Israel; the Lord our
30 God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy
31 mind, and with all thy strength. This is the first com-
32 mandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. There is no other com-
33 mandment greater than these. And the scribe said to him, Excellently well, Master! Thou hast said the truth: for he is one; and there is no other but he. And to love him

him with all the heart, and with all the understanding, and with all the mind, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices. And Jesus, seeing that he answered discreetly, said to him, Thou art not far from the kingdom of God. And no man after that durst question him any more.

35 And Jesus answering, as he taught in the temple, said, How say the Scribes, that Christ is the Son of David? 36 For David himself said by the Holy Ghost, The Lord saith to my Lord, Sit thou on my right-hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord: How is he then his son? And a great multitude heard him gladly.

38 And he said to them in his teaching, Beware of the Scribes, who love to walk in long robes, and to be saluted in the market-places, And the chief seats in the synagogues, and the uppermost places at feasts: Who devour widows houses, and for a pretence make long prayers; these shall receive the greater damnation.

41 And Jesus sitting over-against the treasury, beheld how the people cast money into the treasury; and many that were rich cast in much. And a poor widow coming, cast in two mites, which make a farthing. And calling to him his disciples, he saith to them, Verily I say to you, that this poor widow hath cast in more than they all who have cast into the treasury. For they all did cast in of their abundance: but she of her penury did cast in all that she had, even her whole living.

XIII. **A**ND as he was going out of the temple, one of his disciples saith to him, Master, see what manner of stones, and what manner of buildings! And Jesus answering said to him, Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down. And as he sat on the mount of Olives, over-against the temple, Peter and James and John and Andrew asked him privately, Tell us when shall these things be? And what *shall be* the sign when all these things shall be fulfilled? And Jesus answering said, Take heed lest any deceive you. For many will come in my name, saying, I am *he*, and will deceive many. But when ye shall hear of wars and rumours of wars, be not troubled; for *it* must be; but the end *is* not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and

and there shall be famines and troubles: these are the
9 beginning of sorrows. But take heed to yourselves, for
they will deliver you to councils, and ye shall be beaten
in synagogues, and shall stand before rulers, and kings for
10 my sake, for a testimony to them. A • the gospel
11 must first be published among all nations. But when
they shall hale you and deliver *you* up, take no thought
before hand what ye shall speak, neither do ye premeditate;
but whatsoever shall be given you in that hour, that
speak; for it is not ye that speak, but the Holy Ghost.
12 Now the brother shall betray the brother to death, and
the father the son; and children shall rise up against their
13 parents, and causethem to be put to death. And ye shall
be hated of all men for my name's sake; but he that endureth
to the end, shall be saved.

14 But when ye shall see the abomination of desolation
spoken of by Daniel the prophet standing where it
ought not, (let him that readeth understand) then let
15 them that are in Judea flee to the mountains: And let
not him that is on the house-top go down into the house,
16 neither enter in, to take any thing out of his house. And
let not him that is in the field turn back to take up his
17 garment. But wo to them that are with child, and to
18 them that give suck in those days. And pray ye that your
19 flight be not in the winter. For in those days shall be
affliction, such as was not from the beginning of the crea-
20 tion, which God created until now, neither shall be. And
unless the Lord had shortened those days, no flesh should
be saved: but for the elect's sake whom he hath chosen,
21 he hath shortened those days. Then if any man say to you,
22 Lo, here is Christ, or lo, he is there, believe it not. For
false Christs and false prophets shall rise, and shall shew
signs and wonders, to seduce, if possible, even the elect.
23 But take ye heed: behold, I have foretold you all things.
24 But in those days, after that tribulation, the sun shall be
25 darkened, and the moon shall not give her light, And the
stars of heaven shall be falling, and the powers that are in
26 the heavens shall be shaken. And then shall they see the
Son of man coming in the clouds, with great power and
27 glory. And then shall he send his angels, and gather together
his elect, from the four winds, from the uttermost
part of the earth, to the uttermost part of heaven.

28 Now learn a parable from the fig-tree. When its
branch is now tender and putteth forth leaves, ye know
29 that summer is nigh. So likewise when ye see these things
come to pass, know that he is nigh even at the door.

Verily

30 Verily I say to you, this generation shall in no wise pass
 31 till all these things be done. Heaven and earth shall pass
 32 away, but my words shall in no wise pass away. But of
 that day or that hour knoweth no one, no, not the angels
 33 that are in heaven, neither the Son, but the Father. Take
 heed; watch and pray: for ye know not when the time
 34 is. *For the Son of Man is as a man taking a far journey,*
 who left his house, and gave authority to his servants, and
 to each his work, and commanded the porter to watch.
 35 Watch ye therefore; for ye know not when the master of
 the house cometh; at evening, or at midnight, or at cock-
 36 crowing, or in the morning: Lest coming suddenly he
 37 find you sleeping. And what I say to you, I say to all,
 Watch.

XIV. **A**ND after two days was the feast of the passover
 and of unleavened bread; and the chief priests
 and the scribes sought how they might apprehend him by
 2 subtlety, and put him to death. But they said, Not at the
 feast, lest there be a tumult of the people.

3 And he being in Bethany in the house of Simon the
 leper, as he sat at table, there came a woman having an
 alabaster box of ointment, of spikenard, very costly;
 4 and shaking the box, she poured it on his head. But
 there were some that had indignation within themselves,
 5 and said, Why was this waste of the ointment made? For
 this ointment might have been sold for more than three
 6 hundred pence, and given to the poor. And they mur-
 mured at her. But Jesus said, Let her alone: why trouble
 7 ye her? She hath wrought a good work on me. For the
 poor ye have always with you, and when ye will, ye may
 8 do them good: but me ye have not always. She hath
 done what she could: she hath embalmed my body for
 9 the burial. Verily I say to you, wheresoever this gospel
 shall be preached throughout the whole world, what she
 hath done shall be spoken of also, for a memorial of her.

10 And Judas Iscariot, one of the twelve, went to the
 11 chief priests, to betray him unto them. And hearing it
 they were glad and promised to give him money. And
 he sought how he might conveniently betray him.

12 **A**ND on the first day of unleavened bread, when they
 killed the passover, his disciples say to him, Where
 wilt thou that we go and prepare, that thou mayest eat
 13 the passover? And he sendeth two of his disciples, and
 saith to them, Go ye into the city, and there shall meet you
 14 a man carrying a pitcher of water: follow him. And
 wheresoever

wherefoever he shall go in, say ye to the man of the house,
The Master saith, Where is the guest-chamber, where I
15 shall eat the passover with my disciples? And he will
shew you a large upper room furnished: there make
16 ready for us. And his disciples went forth, and came
into the city, and found as he had said to them. And
they made ready the passover.

17 And in the evening he cometh with the twelve. And as
18 they sat and ate, Jesus said, Verily I say to you, one of
19 you that eat with me will betray me. And they were
20 sorrowful, and said to him one by one, Is it I? And
another said, Is it I? And he answering said to them,
21 *It is one of the twelve, that dippeth with me in the dish.*
The Son of man indeed goeth as it is written of him; but
wo to that man by whom the Son of man is betrayed: it
had been good for that man, if he had not been born.
22 And as they ate, Jesus took bread, and blessed, and brake
it, and gave to them, and said, Take eat: this is my body.
23 And he took the cup, and having given thanks, gave it
24 them, and they all drank of it. And he said to them,
This is my blood of the New Testament, which is shed
25 for many. Verily I say to you, I will drink no more of
the fruit of the vine, till that day that I drink it new in
the kingdom of God.

26 And having sung the hymn, they went out toward
27 the mount of Olives. And Jesus saith to them, Ye will
all be offended at me this night; for it is written, I will
28 smite the shepherd, and the sheep shall be scattered. But
29 after I am risen, I will go before you into Galilee. But
Peter said to him, Though all men should be offended,
30 yet *will* not I. Jesus saith to him, Verily I say to thee,
That thou to-day, this night, before the cock crow twice,
31 wilt deny me thrice. But he said the more vehemently,
If I must die with thee, I will in no wise deny thee. In
like manner also said they all.

32 **A**ND they come to a place named Gethsemane; and
he saith to his disciples, Sit here while I shall pray.
33 And he taketh with him Peter and James and John; and
he began to be sore amazed and in deep anguish, And
34 saith to them, My soul is exceeding sorrowful, *even* to
35 death; tarry ye here and watch. And going forward a
little, he fell on the ground, and prayed, that if it were
36 possible, the hour might pass from him. And he said,
Abba, Father, all things *are* possible to thee; take away
this cup from me: yet not what I will, but what thou
37 wilt. And he cometh and findeth them sleeping, and
saith

38 faith to Peter, Simon, sleepest thou? Watch and pray, lest ye enter into temptation; the spirit indeed *is* willing, 39 but the flesh *is* weak. And going away again he prayed, 40 speaking the same words. And returning, he found them asleep again (for their eyes were heavy) and they knew not 41 what to answer him. And he cometh the third time and faith to them, Sleep on now, take *your* rest. It is enough. The hour is come; behold the Son of man is betrayed 42 into the hands of sinners. Rise up; let us go: lo he that betrayeth me is at hand.

43 And immediately, while he yet spake, cometh up Judas, one of the twelve, and with him a great multitude, with swords and clubs, from the chief priests, and the 44 scribes, and the elders. Now he that betrayed him had given him a signal, saying, Whomsoever I shall kiss, is he: 45 seize and lead him away safely. And when he was come, he goeth straightway to him, and faith, Master, Master! 46 And kissed him. And they laid their hands on him, and 47 took him. And one of them that stood by, drawing a sword, smote the servant of the high-priest, and cut off his 48 ear. And Jesus answering said to them, Are ye come out as against a robber, with swords and clubs to take me? 49 I was daily with you in the temple teaching, and ye took 50 me not; but that the scriptures may be fulfilled. Then 51 they all forsook him and fled. And a certain young man followed him, having a linen cloth cast about his naked 52 body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked.

53 **A**ND they led Jesus away to the high-priest, and with him assembled all the chief priests, and the elders 54 and the scribes. And Peter followed him afar off, even to the palace of the high-priest, and sat with the servants, 55 and warmed himself at the fire. Then the chief priests and all the council sought for evidence against Jesus, to 56 put him to death, and found none. For many bore false witness against him; but their evidences were not sufficient. 57 And certain men arising bore false witness against him, saying, We heard him say, I will destroy this temple 58 made with hands, and in three days I will build another made without hands. And neither so was their evidence 59 sufficient. Then the high priest rising up in the midst, 60 asked Jesus, saying, Answerest thou nothing? What is it 61 that these witness against thee? But he held his peace and answered nothing. Again the high-priest asked him 62 and said to him, Art thou the Christ, the son of the blessed? And Jesus said, I am: and ye shall see the Son of man, sitting

sitting at the right-hand of power, and coming with the
 63 clouds of heaven. Then the high-priest rent his clothes
 64 and saith, What farther need have we of witnesses? Ye
 have heard the blasphemy: what think ye? And they all
 65 condemned him to be worthy of death. And some
 began to spit on him, and to cover his face, and to buffet
 him, and to say to him, Prophecy. And the servants
 smote him with the palms of their hands.

66 And as Peter was in the hall below, there cometh one
 67 of the maids of the high-priest. And seeing Peter warm-
 ing himself, she looked on him and said, Thou wast also
 68 with Jesus of Nazareth. But he denied, saying, I know
 not, neither understand I what thou meanest. And he
 69 went out into the porch and the cock crew. And the
 maid seeing him again, said to them that stood by, This
 70 is *one* of them. And he denied it again. And a little
 after, those that stood by, said again to Peter, Surely thou
 art *one* of them; for thou art a Galilean, and thy speech
 71 agreeth *thereto*. Then he began to curse and to swear, I
 72 know not this man of whom ye speak. And the second
 time the cock crew. And Peter called to mind the word
 that Jesus had said to him, Before the cock crow twice,
 thou wilt deny me thrice. And he covered *his head* and
 wept.

XV. **A**ND straightway in the morning the chief priests
 having consulted with the elders and scribes, and
 the whole council, having bound Jesus, carried *him* away,
 2 and delivered *him* to Pilate. And Pilate asked him, Art
 thou the king of the Jews? And he answering said to
 3 him, Thou sayest *it*. And the chief priests accused him of
 4 many things. And Pilate asked him again, saying, an-
 swerest thou nothing? Behold how many things they
 5 witness against thee. But Jesus answered nothing any
 6 more, so that Pilate marvelled. Now at every feast he re-
 leased to them one prisoner, whomsoever they would.
 7 And there was *one* named Barabbas, who lay bound with
 them that had made insurrection with him, who had com-
 8 mitted murder in the insurrection. And the multitude
 crying aloud, asked *him to do* as he had ever done for
 9 them. And Pilate answered them saying, Will ye that
 10 I release to you the king of the Jews? (For he knew that
 11 the chief priests had delivered him for envy.) But the
 chief priests stirred up the people *to ask*, that he would
 12 rather release Barabbas to them. And Pilate answering
 said to them again, What will ye then that I do *to him*,
 whom

13 whom ye call the king of the Jews? And they cried out again, Crucify him. Then Pilate said to them, Why, 14 what evil hath he done? But they cried out the more exceedingly, Crucify him. And Pilate, willing to satisfy the people, released Barabbas to them, and having scourged Jesus, delivered him to be crucified.

16 And the soldiers led him away into the hall called 17 Pretorium, and called together the whole troop. And they clothe him with purple, and having platted a crown 18 of thorns, put it about his head. And they saluted him, 19 Hail, king of the Jews. And they smote him on the head with a cane, and spit upon him, and bowing their knees, 20 did him homage. And when they had mocked him, they took the purple robe from him, and put his own 21 clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who was passing by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him to the place, Golgotha, which is, 23 interpreted, the place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. 24 And when they had crucified him, they part his garments, casting lots upon them, what every man should take. 25 And it was the third hour when they crucified him, 26 And there was an inscription of his accusation written 27 over, THE KING OF THE JEWS. And with him they crucify two thieves, one on his right-hand, and one 28 on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by, reviled him, wagging their heads and saying, Ah, thou that destroyest the temple, 30 and buildest it in three days, Save thyself, and come 31 down from the cross. In like manner also the chief priests mocking said to one another, with the Scribes, He 32 saved others; cannot he save himself? Let the Christ, the king of Israel, come down now from the cross, that we may see and believe. They also that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over all the earth until the ninth hour, And at the 34 ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? Which is, being interpreted, My God, my 35 God, why hast thou forsaken me? And some of them 36 that stood by hearing it said, Behold, he calleth Elijah. And one ran and filling a sponge with vinegar, put it on a cane,

a cane, and gave him to drink, saying, Let alone; let us see if Elijah will come to take him down.

37 And Jesus cried with a loud voice, and expired.

38 And the veil of the temple was rent in twain, from the top to the bottom. And the Centurion, who stood over-against him, seeing that having so cried he expired, said, Truly this man was the Son of God. There were also women, beholding from afar, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome: Who also when he was in Galilee, followed him, and served him, and many other women who had come up with him to Jerusalem.

42 And the evening being now come, (because it was the preparation, that is, the day before the sabbath,) Joseph of Arimathea, an honourable counsellor, who also himself waited for the kingdom of God, came and went in boldly to Pilate, and asked the body of Jesus. And Pilate marvelled that he was dead already: and calling to him the centurion, he asked, If he had been any while dead? And when he knew it of the centurion, he gave the body to Joseph. And having bought fine linen, he took him down, and wrapped him in fine linen, and laid him in a sepulchre, which was hewn out of a rock, and rolled a stone to the door of the sepulchre. And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

XVI. **A**ND when the sabbath was over, Mary Magdalene, and Mary the mother of James and Salome, had bought spices, that they might come and embalm him. 2 And very early in the morning, the first day of the week, 3 they came to the sepulchre, at the rising of the sun. And they said one to another, Who shall roll us away the stone from the door of the sepulchre? (For it was very 4 great :) And looking up they saw that the stone was rolled 5 away. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a white robe; 6 and they were affrighted. He saith to them, Be not affrighted: ye seek Jesus of Nazareth, who was crucified. He is risen: he is not here. Behold the place where 7 they laid him. But go, tell his disciples, and Peter, He goeth before you into Galilee: there shall ye see him, 8 as he said to you. And going out they fled from the sepulchre; for they trembled, and were amazed: and they said nothing to any, for they were afraid.

9 Now when Jesus was risen early, the first day of the week,

week, he appeared first to Mary Magdalene, out of whom
 10 he had cast seven devils. She went and told them that
 11 had been with him, as they mourned and wept. But
 they, hearing that he was alive, and had been seen of her,
 12 believed not. After that he appeared in another form
 unto two of them, as they were walking, going into the
 13 country. And they went and told *it* to the rest, neither
 14 believed they them. Afterwards he appeared to the
 eleven, sitting at meat, and upbraided them with their
 unbelief and hardness of heart, because they believed not
 them who had seen him when he was risen.

15 And he said to them, Go ye into all the world, and
 16 preach the gospel to every creature. He that believeth
 and is baptized, shall be saved; but he that believeth not
 17 shall be condemned. And these signs shall follow them
 that believe: in my name they shall cast out devils: and
 19 they shall speak with new tongues: They shall take up
 serpents, and if they drink any deadly thing, it shall in no
 wise hurt them: they shall lay hands on the sick, and
 they shall recover.

19 So then the Lord, after he had spoken to them, was
 received up into heaven, and sat on the right-hand of
 20 God. And they went forth and preached every where,
 the Lord working with them, and confirming the word
 with signs following.

T H E

GOSPEL according to St. L U K E.

1. **F**Orasmuch as many have undertaken to compose a
 narrative of the facts which have been fully confirmed
 2 among us. Even as they who were eye-witnesses and
 ministers of the word from the beginning, delivered
 3 them to us: It seemed good to me also, having ac-
 curately traced all things from their first rise, to write
 4 unto thee, in order, most excellent Theophilus, That thou
 mayest know the certainty of those things wherein thou
 hast been instructed.

Herein

Herein we may observe,

- I. **THE Beginning and therein**
 1. The conception of John, C. i. 5—25
 2. The conception of Christ 26—56
 3. The birth, and circumcision of John; the hymn of Zacharias: the youth of John 57—80
 4. Christ's birth C. ii. 1—20
 - Christ's circumcision and name 21
 - Presentation in the temple, 22—38
 - Country and growth, 39—40
- II. The Middle, when he was twelve years old and upward, 41—52
- III. The course of the history.
 - A. The introduction wherein are described John the Baptist; Christ's baptism; and temptation, C. iii. iv. 1—13
 - B. The acceptable year in Galilee;
 - a. Proposed at Nazareth, 14—30
 - b. Actually exhibited
 - I. At Capernaum, and near it:

Here we may observe,

 1. Actions not censured, while Jesus
 1. Teaches with authority, 31—32
 2. Casts out a devil, 33—37
 3. Heals many sick, 38—41
 4. Teaches every where, 42—44
 5. Calls Peter; then James and John, C. v. 1—11
 6. Cleanses the leper, 12—16
 2. Actions censured, more and more severely.

Here occur

 1. The healing the paralytic, 17—26
 2. The calling of Levi, eating with publicans and sinners, 27—32
 3. The question concerning fasting, 33—39
 4. The plucking the ears of corn, C. vi. 1—5
 5. The withered hand restored; snares laid, 6—11
 3. Actions having various effects on various persons,
 1. Upon the apostles, 12—16
 2. Upon the hearers, 17—49
 3. Upon the centurion, C. vii. 1—10
 4. Upon the disciples of John,
 - The occasion; the young man raised, 11—18

The

- The message and answer, 18—23
 The reproof of them that believed not John, 24—35
 5. Upon Simon and the penitent sinner, 36—50
 6. Upon the woman that ministered to him, C. viii. 1—3
 7. Upon the people, 4—18
 8. Upon his mother and brethren, 19—21
 II. On the sea, and 22—26
 Beyond it, 27—39
 III. On this side again;
 1. Jairus and the flux of blood, 40—55
 2. The apostles sent, C. ix. 1—6
 3. Herod's doubting, 7—9
 4. The relation of the apostles, 10
 5. The earnestness of the people; our Lord's benignity; five thousand fed, 11—17
 C. The preparation for his passion:
 a. A recapitulation of the doctrine concerning his person; his passion foretold, 18—17
 b. His transfiguration; the lunatic healed; his passion again foretold; his humility enjoined, 28—50
 c. His great journey to Jerusalem, which we may divide into eighteen intervals;
 1. The inhospitable Samaritans, borne with, 51—57
 2. In the way, improper followers repelled, Proper ones prest forward, 57—62
 3. Afterward, the seventy sent; and received again, C. x. 1—24
 And the Scribe taught to love his neighbour, by the example of the good Samaritan, 25—37
 4. In Bethany, Mary preferred before Martha, 38—42
 5. In a certain place, the disciples taught to pray, C. xi. 1—13
 A devil cast out, and the action defended, 14—26
 The acclamation of the woman corrected, 27—28
 Those who desire a sign reprov'd, 29—36
 6. In a certain house, the Scribes and Pharisees censured, 37—54
 7. Our Lord's discourse to his disciples, C. xii. 1—12
 To one that interrupts him, 13—21
 To his disciples again, 22—40
 To Peter, 41—53
 To the people, 54—59
 8. The

8. The necessity of repentance shewn, C. xiii. 1—9
A woman healed on the sabbath, 10—21
9. The fewness of them that are saved, 22—30
10. Herod termed a fox, Jerusalem reproved, 31—35
11. In the Pharisee's house, he cures the dropsy
on the sabbath; and C. xiv. 1—6
Teaches humility, 7—11
Hospitality, 12—14
The nature of the great supper 15—24
The necessity of self-denial 25—37
12. Joy over repenting sinners defended, and
C. xv. 1—10
Illustrated by the story of the prodigal son, 11—32
The unjust steward, wise in his generation
C. xvi. 1—13
The Pharisees reproved; 14—18
and warned by the story of the rich man
and Lazarus, 19—31
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The faith of the apostles increased, 5—10
13. In the confines of Samaria and Galilee, he
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14. Answers the question, concerning the time
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15. Blesses little children, 15—17
Answers the rich young man, 18—27
And Peter, asking what he should have, 28—30
16. Foretels his passion a third time, 31—34
17. Near Jericho, cures a blind man, 35—43
18. In Jericho, brings salvation to Zaccheus,
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his kingdom, 11—28
- D. Transactions at Jerusalem,
- a. The four first days of the great week;
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2. The abuse of the temple corrected, 45—46
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Vindicated, C. xx. 1—8
3. His discourses in the temple:
1. The parable of the husbandmen, 9—19
2. The answer concerning paying tribute, 20—26
And the resurrection, 27—40
3. The

3. The question concerning the son of David, 41—44
4. The disciples admonished, 45—47
5. The poor widow's offering commended, C. xxi. 1—6
4. His prediction of the end of the temple, the city and the world, 5—38
5. Judas's agreement with the chief priests C. xxii. 1—6
- b. Thursday:
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 2. The Lord's supper; discourse after it, 14—23
 3. The dispute, which of them should be the greatest, 24—30
 4. Peter and the other apostles warned, 31—38
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 - Denied by Peter, 55—62
 - Mocked, 63—65
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 1. In the council, 66—71
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 - His garments parted, 34
 - Scoffs; the inscription on the cross, 35—39
 - The penitent thief, 40—43
 - The prodigies, and the death of Jesus, 44—56
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 2. His burial, 50—53
- d. Friday evening and Saturday, 54—56
- e. His resurrection made known,
 1. To the Women, C. xxiv. 1—12
 2. To the two going into the country and to Simon, 13—35
 3. To the other apostles, 36—45
- f. The instructions given to his apostles; his ascension, 46—53
5. The

5 **T**HERE was in the days of Herod, the king of Judea,
 a certain priest named Zacharias, of the course of
 Abia: and his wife *was* of the daughters of Aaron, and
 6 her name *was* Elisabeth. And they were both righteous
 before God, walking in all the commandments and ordi-
 7 nances of the Lord blameless. And they had no child,
 because Elisabeth was barren, and they were both ad-
 8 vanced in years. And while he executed the priest's
 9 office before God, in the order of his course, According
 to the custom of the priest's office, his lot was to burn the
 10 incense, going into the temple of the Lord. And the
 whole multitude of the people were praying without,
 11 at the time of the incense. And there appeared to him
 the angel of the Lord, standing on the right side of the
 12 altar of incense. And Zacharias seeing *him* was troubled,
 13 and fear fell upon him. But the angel said to him, Fear
 not, Zacharias; for thy prayer is heard, and thy wife
 Elisabeth shall bear thee a son, and thou shalt call his
 14 name John. And thou shalt have joy and exultation,
 15 and many shall rejoice at his birth. For he shall be great
 before the Lord, and shall drink neither wine nor strong
 drink; and he shall be filled with the Holy Ghost, even
 16 from his mother's womb. And many of the children
 17 of Israel shall he turn to the Lord their God. And he
 shall go before him in the spirit and power of Elijah,
 to turn the hearts of the fathers to the children, and the
 disobedient to the wisdom of the just; to make ready a
 18 people prepared for the Lord. And Zacharias said to
 the angel, Whereby shall I know this? For I am an old
 19 man, and my wife advanced in years. And the angel
 answering, said to him, I am Gabriel, that stand in the
 presence of God, and am sent to speak to thee, and to
 20 shew thee these glad tidings. And, behold, thou shalt
 be dumb, and not able to speak, till the day that these
 things are done, because thou believedst not my words,
 21 which shall be fulfilled in their season. And the people
 were waiting for Zacharias, and marvelled that he tarried
 22 so long in the temple. And coming out he could not
 speak to them; and they perceived that he had seen a
 vision in the temple; for he beckoned to them, and re-
 23 mained speechless. And when the days of his minist-
 ration were accomplished, he went to his own house.
 24 And after these days, his wife Elisabeth conceived and hid
 25 herself five months, saying, Thus hath the Lord done to
 me, in the days wherein he looked upon me, to take away
 my reproach among men.

26 And in the sixth month, the angel Gabriel was sent
27 from God, to a city of Galilee, named Nazareth; To a
28 virgin of the house of David, espoused to a man whose
name was Joseph, and the virgin's name *was* Mary. And
the angel coming in to her, said, Hail, thou highly
favoured; the Lord *is* with thee: blessed *art* thou among
29 women. But she seeing *him*, was troubled at his saying,
and reasoned, what manner of salutation this should be.
30 And the angel said to her, Fear not, Mary: for thou hast
31 found favour with God. And behold, thou shalt conceive
in thy womb, and bring forth a son, and shalt call
32 his name Jesus. He shall be great, and shall be called the
son of the highest; and the Lord God shall give him the
33 throne of his father David. And he shall reign over the
house of Jacob for ever, and of his kingdom there shall be
34 no end. Then said Mary to the angel, How shall this be,
35 seeing I know not a man? And the angel answering
said to her, The Holy Ghost shall come upon thee, and
the power of the highest shall overshadow thee; therefore
also that holy thing which shall be born, shall be
36 called the son of God. And behold thy cousin Elisabeth,
she hath also conceived a son in her old age: and this is
37 the sixth month with her who was called barren; For
38 with God, nothing shall be impossible. And Mary said,
Behold the handmaid of the Lord: be it unto me according
to thy word. And the angel departed from her.
39 And Mary arose in those days, and went with haste
40 into the hill-country, into a city of Judah. And entered
41 into the house of Zacharias, and saluted Elisabeth. And
when Elisabeth heard the salutation of Mary, the babe
leaped in her womb: and Elisabeth was filled with the
42 Holy Ghost, And cried with a loud voice and said, Blessed
art thou among women, and blessed *is* the fruit of thy
43 womb. And whence *is* this to me, that the mother of
44 my Lord should come to me? For lo! when the voice of
thy salutation sounded in my ears, the babe leaped in my
45 womb for joy. And happy *is* she that believed; for
there shall be a performance of those things which were
told her from the Lord.
46 And Mary said, My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour. For
48 he had regarded the low estate of his handmaid: for
behold from henceforth all generations shall call me
49 blessed. For he that is mighty hath done to me great
50 things, and holy *is* his name. And his mercy is on them
51 that fear him, from generation to generation. He hath
wrought

wrought strength with his arm; he hath scattered the
52 proud in the imagination of their hearts. He hath put
down the mighty from *their* thrones, and exalted them of
53 low degree. He hath filled the hungry with good things,
54 but sent the rich empty away. He hath helped his ser-
55 vant Israel, in remembrance of *his* mercy. As he spoke
56 to our fathers, to Abraham and to his seed for ever. And
Mary abode with her about three months, and returned
to her own house.

57 **N**OW Elizabeth's full time came, that she should be
58 delivered, and she brought forth a son. And her
neighbours and relations heard, that the Lord had shewed
59 great mercy upon her, and they rejoiced with her. And
on the eighth day they came to circumcise the child,
and they called him Zacharias, after the name of his
60 father. But his mother answering, said, Nay, but he
61 shall be called John. And they said to her, There is
62 none of thy kindred that is called by that name. And
they made signs to his father, what he would have him
63 called. And asking for a writing-tablet, he wrote, saying,
64 His name is John. And they marvelled all. And im-
mediately his mouth was opened, and his tongue *loosed*,
65 and he spake, blessing God. And fear came upon all
that dwelt round about them, and all these things were
66 noised abroad, in all the hill-country of Judea. And
all that heard *them*, laid *them* up in their hearts, saying,
67 What manner of child shall this be? And the hand of
the Lord was with him. And his father Zacharias was
filled with the Holy Ghost, and prophesied saying,
68 Blessed be the Lord God of Israel; for he hath visited
69 and redeemed his people, And hath raised up a horn of
70 salvation for us, in the house of his servant David: As he
spake by the mouth of his holy prophets, who have been
71 since the world began: That we should be saved from
72 our enemies, and from the hand of all that hate us; To
perform the mercy *promised* to our fathers, and to re-
73 member his holy covenant, The oath which he sware to
74 our father Abraham, That he would grant us, being de-
livered out of the hands of our enemies, to serve him
75 without fear, In holiness and righteousness before him,
76 all the days of our life. And thou, child, shalt be a
prophet of the highest: for thou shalt go before the face
77 of the Lord, to prepare his ways, To give knowledge of
salvation to his people, by the remission of their sins,
78 Through the tender mercy of our God, whereby the day-
79 spring from on high hath visited us, To shine on them
that

that sit in darkness and in the shadow of death, to direct
 80 our feet into the way of peace. And the child grew,
 and waxed strong in spirit, and was in the deserts, till
 the day of his being shewn to Israel.

11. **A**ND in those days there went out a decree from
 Augustus Cesar, that all the world should be in-
 2 rolled. (Now this first inrolment was made, when
 3 Cyrenius was governor of Syria.) And all went to be
 4 inrolled, every one to his own city. And Joseph also
 went up to Galilee, out of the city of Nazareth into
 Judea, to the city of David, which is called Bethlehem,
 5 (because he was of the family and household of David) To
 be inrolled with Mary, his espoused wife, being with
 6 child. And while they were there, the days were fulfilled,
 7 that she should be delivered. And she brought forth a
 son, the first-born, and swathed him, and laid him in the
 manger, because there was no room for them in the inn.
 8 And there were in the same country shepherds, lying
 out in the field, and keeping watch over their flock by
 9 night. And lo, an angel of the Lord came upon them,
 and the glory of the Lord shone round about them; and
 10 they were sore afraid. And the angel said to them, Fear
 not; for behold I bring you good tidings of great joy,
 11 which shall be to all people. For to you is born this day
 in the city of David, a Saviour, who is Christ the Lord.
 12 And this *shall be* a sign to you; ye shall find the babe,
 13 wrapped in swaddling-clothes, lying in a manger. And
 suddenly there was with the angel a multitude of the
 14 heavenly host, praising God, and saying, Glory to God in
 the highest; and on earth peace; good-will toward men.
 15 And when the angels were gone away from them into
 heaven, the shepherds said one to another, Let us go to
 Bethlehem, and see this thing which is done, which the
 16 Lord hath made known to us. And they came with
 haste, and found Mary and Joseph, and the babe lying
 17 in the manger. And having seen *it*, they made known
 abroad the saying which was told them concerning the
 18 child. And all that heard wondered at the things which
 19 were told them by the shepherds. But Mary kept all
 20 these things, comparing them together in her heart. And
 the shepherds returned, glorifying and praising God for
 all things that they had heard and seen, as it was told them.
 21 **A**ND when eight days were fulfilled, to circumcise the
 child, his name was called Jesus, which was named
 of the angel, before he was conceived in the womb.

- 22 And when the days of purification were fulfilled according to the law of Moses, they brought him up to Jerusalem, to present him to the Lord: (As it is written in the law of the Lord, Every male that openeth the womb shall be holy to the Lord) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.
- 25 And behold there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it had been revealed to him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the spirit into the temple. And when his parents brought in the child Jesus, to do for him after the custom of the law, He took him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation: which thou hast prepared before the face of all people: A light revealed to the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said to Mary his mother, Behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against, (Yea, and a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.
- 36 And there was *one* Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher; she was far advanced in years, having lived with a husband seven years from her virginity. And she was a widow of about fourscore and four years, who departed not from the temple, but served God with fastings and prayers, night and day. And she coming in at that hour, gave thanks to the Lord, and spake of him to all that were waiting for redemption in Jerusalem.
- 39 And when they had performed all things, according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in the spirit, filled with wisdom; and the grace of God was upon him.
- 41 **N**OW his parents went to Jerusalem every year, at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem;

44 and Joseph and his mother knew *it* not, But supposing him to be in the company, they went a day's journey : and sought him among *their* kinsfolk and among *their* acquaintance. And not finding him, they went back to Jerusalem, seeking him. And after three days, they found him in the temple, sitting in the midst of the doctors, 47 both hearing them and asking them questions. And all that heard him were astonished at his understanding and 48 answers. And seeing him they were amazed. And his mother said to him, Son, why hast thou done thus to us ? 49 Behold thy father and I have sought thee sorrowing. And he said to them, Why sought ye me ? Knew ye not, that 50 I must be about my father's business ? And they understood not the saying which he spake to them. And he went down with them, and came to Nazareth, and was subject to them : but his mother kept all these things in 52 her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

III. **N**OW in the fifteenth year of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of 2 Abilene, Annas being the High Priest and Caiaphas, the word of God came to John, the son of Zacharias, in the 3 wilderness. And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of 4 sins : As it is written in the book of the words of the prophet Isaiah, saying, The voice of one crying aloud in the wilderness, Prepare ye the way of the Lord, make his 5 paths straight. Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough ways smooth : And 6 all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, 7 Ye brood of vipers, who hath warned you to flee from the wrath to come. Bring forth therefore fruits worthy of 8 repentance ; and begin not to say within yourselves, We have Abraham to *our* father : for I say to you, that God is able of these stones to raise up children to Abraham. 9 And now also the axe lieth at the root of the trees : every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire.

10 And the multitude asked him, saying, What then shall 11 we do ? He answering saith to them, He that hath two coats, let him impart to him that hath none ; and he that hath

12 hath meat let him do likewise. And publicans also came to be baptized, and said to him, Master, what shall we
 13 do? And he said to them, Exact no more than what is
 14 appointed you. And soldiers likewise asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse *any* falsely; and be content with your pay.

15 And as the people were in expectation, and all mused in their hearts of John, whether he were not the Christ,
 16 John answered, saying to them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he
 17 will burn with unquenchable fire. And many other things
 18 in *his* exhortation preached he to the people. But Herod the tetrarch being reproved by him concerning Herodias,
 19 his brother Philip's wife, and concerning all the evils which Herod had done, Added also this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the
 22 heaven was opened, And the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came from heaven, saying, Thou art my beloved son, in thee I delight.

23 And Jesus was about thirty years of age, when he began *his ministry*, being, as was supposed, the son of Joseph,
 24 *who was* the son of Heli, The son of Matthat, the son of
 25 Levi, the son of Melchi, the son of Janna, the son of
 26 Joseph, The son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Nagge. The son of
 27 Judah, The son of Johanan, the son of Rhesa, the son of
 28 Zerrubbabel, the son of Salathiel, the son of Neri, The son of Melchi, the son of Addi, the son of Cosam, the son of
 29 Elmodam, the son of Er, The son of Jose, the son of Eleazar, the son of Jorim, the son of Matthat, the son of
 30 Levi, The son of Simeon, the son of Judah, the son of
 31 Joseph, the son of Johanan, the son of Eliakim, The son of Melea, the son of Menan, the son of Mattatha, the
 32 son of Nathan, the son of David, The son of Jesse, the son of Obed, the son of Booz, the son of Salmon, the son of
 33 Naasson, The son of Aminadab, the son of Aaron, the son of Esrom, the son of Phares, the son of Judah, The son
 34 of Jacob, the son of Isaac, the son of Abraham, the son
 of

35 of Terah, the son of Nahor, The son of Saruch, the son
 of Ragua, the son of Phalec, the son of Heber, the son of
 36 Sala, The son of Cainan, the son of Arphaxad, the son of
 37 Shem, the son of Noah, the son of Lamech, The son of
 Methufelah, the son of Enoch, the son of Jared, the son of
 38 Maleleel, the son of Cainan, The son of Enos, the son of
 Seth, the son of Adam, the son of God.

IV. **A**ND Jesus being full of the Holy Ghost, returned
 from Jordan, and was led by the Spirit into the
 2 wilderness, being forty days tempted by the devil. And
 in those days he ate nothing, and when they were ended
 3 he hungered. And the devil said to him, If thou be the
 Son of God, command this stone that it be made bread.
 4 And Jesus answered him, saying, It is written, Man shall
 5 not live by bread alone, but by every word of God. And
 the devil leading him up into a high mountain, shewed
 6 him all the kingdoms of the world in a moment. And
 the devil said to him, All this power will I give thee, and
 the glory of them: for it is delivered to me, and I give
 7 it to whomsoever I will, If thou therefore wilt worship
 8 me, all shall be thine. And Jesus answering said to him,
 It is written, Thou shalt worship the Lord thy God, and
 9 him only shalt thou serve. And he brought him to
 Jerusalem, and set him on the battlement of the temple,
 and said to him, If thou be the son of God, cast thyself
 10 down from hence: For it is written, He shall charge his
 11 angels concerning thee to keep thee: And in their hands
 they shall bear thee up, lest at any time thou dash thy foot
 12 against a stone. And Jesus answering said to him, It is
 13 said, Thou shalt not tempt the Lord thy God. And the
 devil having ended all the temptation, departed from him
 till a convenient season.

14 **A**ND Jesus returned in the power of the spirit into
 Galilee, and there went out a fame of him through
 15 all the region round about. And he taught in their syna-
 16 gogues, being glorified of all. And he came to Nazareth,
 where he was brought up; and as his custom was,
 he went into the synagogue on the sabbath and stood up to
 17 read. And there was delivered to him the book of
 the prophet Isaiah, and having opened the book, he found
 18 the place where it was written, The spirit of the Lord is
 upon me, because he hath anointed me to preach the gospel
 to the poor: he hath sent me to heal the broken-hearted,
 to proclaim deliverance to the captives, and recovery of
 sight to the blind, to set at liberty them that are bruised,

91 To publish the acceptable year of the Lord. And having
20 closed the book, he gave it again to the servant, and sat
down, And the eyes of all in the synagogue were fastened
21 on him. And he said to them, To-day is this scripture
22 fulfilled in your ears. And they all bare him witness, and
wondered at the gracious words which proceeded out of
23 his mouth. And they said, Is not this Joseph's son? And
he said to them, Ye will surely say to me this proverb,
Physician heal thyself. Whatsoever we have heard done
24 in Capernaum, do also here in thy own country. And
he said, Verily I say to you, No prophet is acceptable in
25 his own country. I tell you of a truth, Many widows
were in Israel in the days of Elijah, when the heaven was
shut up three years and six months, while a great famine
26 was through all the land. Yet to none of these was Elijah
27 sent, but to Sarepta, a city of Sidon, to a widow. And
many lepers were in Israel, in the time of Elisha the pro-
phet, yet none of them were cleansed, but Naaman the
28 Syrian. And all in the synagogue hearing these things,
29 were filled with fury, And rising up, thrust him out of
the city, and brought him to the brow of the hill whereon
30 their city was built, to cast him down headlong. But he
passing through the midst of them, went away.

31 **A**ND he came down to Capernaum, a city of Galilee,
32 and taught them on the sabbath days. And they
were astonished at his teaching, for his word was with
33 authority. And there was in the synagogue a man who
had a spirit of an unclean devil: and he cried out with a
34 loud voice, saying, Let us alone; What have we to do
with thee, Jesus of Nazareth? Art thou come to destroy
us? I know thee who thou art; the Holy One of God,
35 and Jesus rebuked him, saying, Hold thy peace, and come
out of him. And the devil having thrown him in the
36 midst, came out of him, and hurt him not. And they
were all amazed, and spake among themselves, saying,
What word is this, that with authority and power he
37 commandeth the unclean spirits, and they come out! And
the fame of him went forth into every place of the country
round about.

38 And rising up out of the synagogue, he entered into
Simon's house. And Simon's wife's mother was ill of a
39 great fever, and they besought him for her. And stand-
ing over her, he rebuked the fever, and it left her: and
40 immediately she arose and served them. Now when the
sun was set, all that had any sick of divers diseases brought
them to him; and he laid his hands on every one of them,

41 and healed them. And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he rebuking them, suffered them not to say, that
 42 they knew he was the Christ. And when it was day, going out he went into a desert place: and the multitude fought him, and came to him, and detained him, that he
 43 might not depart from them. And he said to them, I must preach the kingdom of God to other cities also, for
 44 therefore am I sent. And he preached in the synagogues of Galilee.

V. **A**ND as the multitude pressed on him to hear the word of God, he stood by the lake of Gennesareth,
 2 And saw two vessels standing by the lake; but the fishermen were gone out of them, and were washing *their* nets.
 3 And going out into one of the vessels, which was Simon's,
 4 he desired him to thrust out a little from the land. And sitting down he taught the multitude out of the vessel. When he had ceased speaking, he said to Simon, Launch out into the deep, and let down your nets for a draught.
 5 But Simon answering said to him, Master, having toiled all the night, we have taken nothing: nevertheless at thy
 6 word, I will let down the net. And having done this, they inclosed a great multitude of fishes, and their net
 7 brake. And they beckoned to their partners who were in the other vessel to come and help them; and they came and filled both the vessels, so that they began to sink.
 8 Simon Peter seeing *it*, fell down at Jesus's knees, saying,
 9 Depart from me; for I am a sinful man, O Lord. For astonishment seized him, and all that were with him, at
 10 the draught of fishes which they had taken. And in like manner also James and John, the sons of Zebedee, who
 11 were partners with Simon. And Jesus said to Simon, Fear not: from henceforth thou shalt catch men. And when they had brought their vessels to land, they forsook all, and followed him.

12 **A**ND when he was in a certain city, behold a man full of leprosy, who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me
 13 clean. And stretching forth *his* hand he touched him, saying, I will; be thou clean. And immediately the
 14 leprosy departed from him. And he charged him to tell no man: but go, shew thyself to the priest, and offer for thy cleansing, as Moses commanded, for a testimony to
 15 them. But the same of him went abroad the more, and great multitudes came together, to hear and to be healed
 by

16 by him of their infirmities. But he withdrew into the deserts and prayed.

17 **A**ND on a certain day as he was teaching, there were Pharisees and doctors of the law sitting by, who were come out of every town of Galilee, and out of Judea and Jerusalem: and the power of the Lord was 18 present to heal them. And behold men bringing on a couch a man that was ill of the palsy; and they sought to 19 bring him in, and lay him before him. And not finding by what way they might bring him in through the multitude, they went upon the house, and let him down through the tiling with his couch into the midst, before 20 Jesus. And seeing their faith, he said to him, Man, thy sins are forgiven thee. And the Scribes and the Pharisees 21 reasoned, saying, Who is this that speaketh blasphemies? Who can forgive sins but God only? And Jesus knowing 22 their thoughts, answered and said to them, Why reason ye in your hearts? Which is easier? To say, Thy sins are 23 forgiven thee? Or to say, Arise and walk? But that ye may know that the Son of man hath authority on earth to 24 forgive sins (he said to the paralytic) I say to thee, Arise, take up thy couch, and go to thine house. And immediately rising up before them, and taking up that on 25 which he lay, he went to his house, glorifying God. And they were all amazed and glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom, 28 and said to him, Follow me. And leaving all, he rose up and followed him. And Levi made him a great entertainment in his own house; and there was a great company of publicans and of others that sat down with them. 29 30 But the Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said to them, They that are whole need not a physician, but they that are sick. 31 I came not to call the righteous, but sinners to repentance. 32 And they said to him, Why do the disciples of John, and likewise of the Pharisees, fast often and make prayers; 33 but thine eat and drink? And he said to them, Can ye make the children of the bride-chamber fast, while the 34 bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them: 35 36 and then shall they fast in those days. He spake also a parable to them, No man putteth a piece of a new garment upon an old; otherwise both the new maketh a rent,

and the piece out of the new agreeth not with the old.

- 37 And no man putteth new wine into old leathern bottles :
 else the new wine will burst the bottles, and be spilled,
 38 and the bottles will perish. But new wine must be put
 39 into new bottles, and both are preserved. And no man
 having drunk old wine, straightway desireth new : for he
 saith, The old is better.

VI. And on the first sabbath after the second day of unleavened bread, he went through the corn-fields, and his disciples plucked the ears of corn, and ate, rubbing them
 2 in *their* hands. And certain of the Pharisees said to them,
 Why do ye what it is not lawful to do on the sabbath-
 3 day ? And Jesus answering them said, Have ye not read,
 even this, what David did, when himself hungered, and
 4 they that were with him ? How he went into the house
 of God, and took and ate the shew-bread, and gave also
 to them that were with him, which it is not lawful to eat,
 5 but for the priests only ? And he said to them, the Son of
 man is Lord, even of the sabbath.

6 And on another sabbath also he went into the synagogue
 7 and taught. And there was a man whose right-hand was
 withered. And the Scribes and the Pharisees watched,
 whether he would heal on the sabbath-day, that they
 8 might find an accusation against him. But he knew their
 thoughts, and said to the man that had the withered hand,
 Rise and stand forth in the midst. And he arose and
 9 stood forth. Then said Jesus to them, I will ask you,
 which is lawful on the sabbath, To do good, or to do
 10 evil ? To save life, or to kill ? And looking round them
 all, he said to him, Stretch forth thy hand : and he did
 11 so : and his hand was restored as the other. And they
 were filled with madness, and talked one with another
 what they should do to Jesus.

12 **A**ND in those days he went out into the mountain to
 pray, and continued all night in the prayer of God.
 13 And when it was day, he called to him his disciples, and
 chose twelve of them, whom also he named Apostles :
 14 Simon (whom also he named Peter) and Andrew his
 brother : James and John ; Philip and Bartholomew ;
 15 Matthew and Thomas, James the *son* of Alphaeus, and
 16 Simon called Zelotes, Jude *the brother* of James, and
 17 Judas Iscariot, who also became a traitor. And coming
 down with them, he stood on a plain, and the company
 of his disciples, and a great multitude of people from all
 Judea and Jerusalem, and the sea-coast of Tyre and Sidon,
 who

who were come to hear him, and to be healed of their
18 diseases: And they that were vexed with unclean spirits;
19 and they were healed. And the whole multitude sought
to touch him; for virtue went out of him, and healed
them all.

20 And lifting up his eyes on his disciples he said, Happy
21 *are* ye poor: for yours is the kingdom of God. Happy
are ye that hunger now: for ye shall be satisfied: happy
22 *are* ye that weep now; for ye shall laugh. Happy *are*
ye when men shall hate you, and shall separate you *from*
their company, and shall revile you, and cast out your
23 name as evil, for the Son of man's sake. Rejoice in that
day and leap for joy: for behold your reward *is* great in
heaven; for in like manner did their fathers to the pro-
24 phets. But wo to you that are rich: for ye have your
25 consolation. Wo to you that are full; for ye shall hunger:
wo to you that laugh now; for ye shall mourn and weep.
26 *Wo to you*, when all men shall speak well of you; for so
did their fathers to the false prophets.

27 But I say to you that hear, Love your enemies; do
28 good to them that hate you. Bless them that curse you,
29 pray for them that despitefully use you. And to him
that smiteth thee on the cheek, offer also the other: and
him that taketh away thy cloke, forbid not *to take* thy
30 coat also. Give to every man that asketh thee, and of
him that taketh away thy goods, ask them not again.
31 And as ye would that men should do to you, do ye also
32 to them likewise. For if ye love them that love you,
what thank have ye? For sinners also love those that love
33 them. And if ye do good to them that do good to you,
34 what thank have ye? For even sinners do the same. And
if ye lend to them of whom we hope to receive, what
thank have ye? For even sinners lend to sinners, to receive
35 as much again. But love ye your enemies, and do good
and lend, hoping for nothing again; and your reward
shall be great, and ye shall be sons of the Highest: for he
36 is kind to the unthankful and the evil. Be ye therefore
merciful, as your father also is merciful. Judge not, and
ye shall not be judged; condemn not, and ye shall not be
37 condemned; forgive, and ye shall be forgiven: Give, and
it shall be given to you; good measure, pressed down,
and shaken together, and running over, shall they give
38 into your bosom. For with the same measure that ye
mete with, it shall be measured to you again.

39 And he spake a parable to them, Can the blind lead
40 the blind? Will they not both fall into the ditch? The
disciple

disciple is not above his master, but every one that is
 41 perfected, shall be as his master. And why beholdest
 42 thou the mote that is in thy brother's eye, but perceivest
 43 not the beam that is in thine own eye? Or how canst
 thou say to thy brother, Brother, let me pull out the mote
 that is in thine eye, thou thyself not seeing the beam that is
 in thine own eye. Thou hypocrite, cast first the beam
 out of thine own eye, and then shalt thou see clearly to
 43 pull out the mote that is in thy brother's eye. For there
 is no good tree which bringeth forth corrupt fruit,
 neither a corrupt tree which bringeth forth good fruit.
 44 For every tree is known by its own fruit; for they do
 not gather figs from thorns, nor from a bramble do they
 45 gather grapes. A good man, out of the good treasure
 of his heart, bringeth forth that which is good; and an
 evil man, out of the evil treasure of his heart, bringeth
 forth that which is evil; for out of the abundance of the
 46 heart his mouth speaketh. And why call ye me Lord,
 47 Lord, and do not the things which I say? Whosoever
 cometh to me, and heareth my sayings, and doth them,
 48 I will shew you to whom he is like. He is like a man,
 who built a house, and digged deep, and laid the founda-
 tion on a rock: and when a flood arose, the stream
 broke vehemently upon that house, but could not shake
 49 it; for it was founded on a rock. But he that heareth
 and doth not, is like a man that built a house without a
 foundation upon the earth: against which the stream
 broke vehemently, and immediately it fell; and the
 breach of that house was great.

VII. **N**OW when he had ended all these sayings in the
 hearing of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear to him,
 3 was sick and ready to die. And hearing of Jesus, he sent
 to him elders of the Jews, beseeching him to come and
 4 heal his servant. And coming to Jesus, they besought
 him earnestly, saying, He is worthy for whom thou
 5 shouldst do this. For he loveth our nation, and hath
 6 himself built us a synagogue. Then Jesus went with them.
 And when he was now not far from the house, the cen-
 turion sent friends to him, saying to him, Lord, trouble
 not thyself; for I am not worthy that thou shouldst enter
 7 under my roof. Wherefore neither thought I myself
 worthy to come to thee; but speak in a word, and my
 8 servant shall be healed. For I am a man set under
 authority, having soldiers under me; and I say to one,
 Go,

Go, and he goeth; and to another, Come, and he cometh,
9 and to my servant, Do this, and he doeth it. Jesus hearing these things, marvelled at him, and turning, said to the people that followed him, I say to you, I have not found
10 so great faith in Israel. And they that had been sent, returning to the house, found the servant whole that had been sick.

11 **A**ND he went afterward to a city called Nain, and many of his disciples went with him and a great
12 multitude. And as he drew nigh the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude
13 of the city was with her. And the Lord seeing her, was moved with tender compassion for her, and said, Weep
14 not. And coming near, he touched the bier, and the
15 bearers stood still. And he said, Young man, I say to thee, Arise. And the dead man sat up, and began to
16 speak: and he delivered him to his mother. And fear seized all, and they glorified God, saying, a great prophet is risen up among us; and God hath visited his
17 people. And this rumour of him went forth through all Judea, and all the country round about.
18 And the disciples of John informed him of all these
19 things. And John, calling to him two of his disciples, sent them to Jesus, saying, Art thou he that is to come,
20 or look we for another? And the men being come to him, said, John the Baptist hath sent us to thee, saying, Art thou he that is to come, or look we for another?
21 And in that hour he cured many of diseases and plagues, and of evil spirits, and to many that were blind he gave
22 sight. And he answering said to them, Go and relate to John the things ye have seen and heard: the blind see; the lame walk; the lepers are cleansed; the deaf hear; the dead are raised; to the poor the gospel is preached.
23 And happy is he, whosoever shall not be offended at me.
24 And when the messengers of John were departed, he said to the people concerning John, What went ye out into the wilderness to see? A reed shaken by the wind?
25 But what went ye out to see? A man clothed in soft raiment? Behold they that are splendidly apparelled, and
26 live delicately, are in kings' palaces. But what went ye out to see? A prophet? Yea, I say to you, and much
27 more than a prophet. This is he of whom it is written, Behold, I send my messenger before thy face, who shall
28 prepare thy way before thee. For I say to you, among those

those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God, is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and the Scribes made void the counsel of God towards themselves, being not baptized of him.

31 To whom then shall I liken the men of this generation,

32 and to what are they like? They are like children

sitting in the market-place, and calling one to another,

and saying, We have piped to you, and ye have not

danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread, nor

34 drinking wine; and ye say, he hath a devil. The Son of

man is come eating and drinking; and ye say, Behold a

gluttonous man and a wine-bibber, a friend of publicans

35 and sinners. But wisdom is justified by all her children.

36 And one of the Pharisees asked him to eat with him.

And going into the Pharisee's house, he sat down to table.

37 And behold a woman in the city, who had been a sinner,

when she knew that Jesus sat at table in the Pharisee's

38 house, brought an alabaster box of ointment. And

standing at his feet behind *him* weeping, watered his

feet with a shower of tears, and wiped *them*, with the

hairs of her head, and kissed his feet, and anointed them

39 with the ointment. But the Pharisee, who had invited

him, seeing *it*, spake within himself, saying, This man,

40 if he were a prophet, would have known, who and what

manner of woman *this* is that touched him; for she is a

41 sinner. And Jesus answering said to him, Simon, I have

something to say to thee. And he saith, Master, say on.

42 A certain creditor had two debtors; the one owed five

43 hundred pence, and the other fifty. But they having

nothing to pay, he frankly forgave them both. Which

44 therefore will love him most? Simon answering said,

I suppose he to whom he forgave most. He said to him,

45 Thou hast rightly judged. And turning to the woman,

he said to Simon, Seest thou this woman? I entered into

thy house; thou gavest me no water for my feet: but

she hath watered my feet with tears, and wiped *them* with

46 the hair of her head. Thou gavest me no kiss; but she,

from the time I came in, hath not ceased to kiss my feet.

47 Thou didst not anoint my head with oil: but she hath

anointed my feet with ointment. Wherefore I say to

thee, Those many sins of her's are forgiven; therefore she

loved much: but he to whom little is forgiven, loveth

little

48 little. And he said to her, Thy sins are forgiven thee.
 49 And they that sat at table with him said within them-
 50 selves, Who is this that forgiveth sins also? And he said
 to the woman, Thy faith hath saved thee: go in peace.

VIII. **A**ND afterwards he went through every city and
 village preaching and publishing the glad tidings
 of the kingdom of God; and the twelve *were* with him.
 2 And certain women who had been healed of evil spirits
 and infirmities, Mary called Magdalene, out of whom
 3 had gone seven devils, And Joanna, the wife of Chuza,
 Herod's steward, and Susanna, and many others, who
 ministered to him of their substance.
 4 And a great multitude being gathered together, and,
 coming to him out of every city, he spake by a parable,
 5 A sower went forth to sow his seed: and while he sowed,
 some fell by the high-way-side; and it was trodden down
 6 and the birds of the air devoured it. And some fell upon
 the rock, and springing up, it withered away, because it
 7 lacked moisture. And some fell among thorns, and the
 8 thorns sprang up with it, and choaked it. And other fell
 on good ground, and sprang up, and yielded fruit a
 hundred fold. And saying these things, He cried aloud,
 9 He that hath ears to hear, let him hear. And his dis-
 10 ciples asked him, What is the parable? And he said, To
 you it is given to know the mysteries of the kingdom of
 God, but to others in parables, so that seeing they do not
 11 see, and hearing they do not understand. Now the
 12 parable is this: the seed is the word of God. Those by
 the highway-side are they that hear; then cometh the
 devil and taketh away the word out of their hearts, lest
 13 they should believe and be saved. Those on the rock
 are they, who when they hear, receive the word with
 joy. But they have no root, who for a while believe;
 14 but in time of temptation fall away. That which fell
 among the thorns are they, who, having heard, go forth,
 and are choaked with cares and riches, and pleasures of
 15 this life, and bring no fruit to perfection. But that on
 the good ground are they, who having heard the word,
 keep it in an honest and good heart, and bring forth fruit
 16 with perseverance. No man having lighted a candle,
 covereth it with a vessel, or putteth it under a bed; but
 setteth it on a candlestick, that they who come in may
 17 see the light. For there is nothing hid that shall not be
 discovered, neither any thing concealed, that shall not be
 18 known and come to light. Take heed therefore how ye
 hear;

hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even what he most assuredly hath.

19 Then came toward him his mother and his brethren,
20 but could not come to him for the croud. And it was told him *by some* who said, Thy mother and thy brethren
21 stand without, desiring to speak with thee. And he answering said to them, My mother and my brethren are
22 these who hear the word of God and do it.

23 **A**ND on a certain day he went into a vessel with his
disciples: and he said to them, Let us go over to
24 the other side of the lake. And they put to sea. And as
they sailed, he fell asleep. And there came a storm
of wind on the lake, and they were filled *with water*, and
25 were in danger. And coming to him, they awoke him,
saying, Master, master, we perish! And rising he re-
buked the wind and the raging of the water, and they
26 ceased, and there was a calm. And he said to them,
Where is your faith? But they were afraid and won-
dered saying one to another, What manner of man is this?
For he commandeth even the winds and the water, and
they obey him.

27 And they sailed to the country of the Gadarenes,
which is over against Galilee. And as he went forth to
land, there met him out of the city, a certain man that had
had devils a long time, and wore no clothes, neither
28 abode in a house, but in the tombs. But seeing Jesus,
he cried out and fell down before him, and said with a
loud voice, What have I to do with thee, Jesus, thou son
of the most high God? I beseech thee, torment me not.
29 (For he had commanded the unclean spirit to come out of
the man: for many times it had caught him, and he had
been kept bound with chains and fetters, and breaking
the bands asunder, he had been driven by the devil into
30 the desarts.) And Jesus asked him, saying, What is thy
name? And he said, Legion; because many devils had
31 entered into him. And they besought him that he would
32 not command them to go away into the abyss. And
there was a herd of many swine feeding on the moun-
tain: and they besought him, that he would suffer them
33 to enter into them: and he suffered them. Then the
devils going out of the man, entered into the swine; and
the herd rushed down the steep into the lake and were
34 stifled. And they that fed them, seeing what was done,
fled, and went and told *it* in the city and in the country.
35 Then they went out to see what was done, and came to
Jesus,

- Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, cloathed, and in his
36 right mind; and they were afraid. They also that had seen it related to them, How he that was possessed by
37 the devils was healed. Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them; for they were taken with great fear,
38 and he went into the vessel and returned. And the man out of whom the devils were departed, besought him
39 that he might be with him. But Jesus sent him away, saying, Return home, and tell how great things God hath done for thee. And he went and published through the whole city, how great things Jesus had done for him.
- 40 **A**ND when Jesus returned, the multitude gladly received him; for they were all waiting for him.
41 And behold there came a man named Jairus, and he was a ruler of the synagogue; and falling down at the feet
42 of Jesus, he besought him to come to his house. For he had an only daughter, about twelve years of age, and she lay dying. But as he went, the multitude thronged him.
- 43 And a woman who had had a flux of blood twelve years, and had spent all her living upon physicians,
44 neither could be healed by any, Coming behind him touched the border of his garment, and immediately her
45 flux of blood stanch'd. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press
46 thee, and sayest thou, Who is it that touched me? And Jesus said, Some one hath touched me; for I know that
47 virtue is gone out of me. And the woman, seeing that she was not hid, came trembling, and falling down before him, declared to him before all the people, for what cause she had touched him, and how she had been
48 healed immediately. And he said to her, Daughter, take courage; thy faith hath saved thee; go in peace.
- 49 While he yet spake, there cometh one from the ruler of the synagogue's, saying to him, Thy daughter is dead,
50 trouble not the master. Jesus hearing it answered him, saying, Fear not; only believe, and she shall be made
51 whole. And coming into the house, he suffered none to go in, save Peter and John, James, and the father and
52 mother of the maiden. And all wept and bewailed her. But he said, Weep not: she is not dead; but sleepeth.
53 And they laughed him to scorn, knowing that she was dead.
54 And he put them all out, and taking her by the hand,

55 hand, called, saying, Maid, arise. And her spirit returned, and she arose straightway, and he commanded
56 to give her to eat. And her parents were astonished: but he charged them to tell no man what had been done.

IX. **A**ND calling together the twelve, he gave them power and authority over all devils and to cure
2 diseases. And he sent them to preach the kingdom of
3 God, and to heal the sick. And said to them, Take nothing for your journey, neither staves, nor scrip, nor bread, nor money: neither have two coats apiece.
4 And into whatsoever house ye enter, there abide and
5 thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from
6 your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing every where.

7 Now Herod the tetrarch heard of all the things that
8 were done by him. And he was perplexed, because it was said by some, that John was risen from the dead; and by some that Elijah had appeared; by others that
9 one of the old prophets was risen again. And Herod said, John have I beheaded; but who is this of whom I hear such things? And he sought to see him.

10 And the apostles returning told him whatsoever they had done. And he took them and went aside privately
11 into the desert of Bethsaida. And when the multitude knew it, they followed him, and he received them, and spake to them of the kingdom of God, and healed them
12 that had need of healing. And the day began to decline: and the twelve coming to him said, Send the multitude away, that they may go into the towns and country round about, and lodge and find victuals: for
13 we are here in a desert place. But he said to them, Give ye them to eat. And they said, We have no more than five loaves and two fishes, except we should go and buy meat for all these people. For they were
14 about five thousand men. And he said to his disciples,
15 Make them sit down by fifties in a company. And they
16 did so, and made them all sit down. Then taking the five loaves and the two fishes, and looking up to heaven, he blessed them and brake, and gave to the disciples to set
17 before the multitude. And they all ate and were satisfied, and there were taken up of the fragments that remained twelve baskets.

18 **A**ND as he was praying apart, his disciples were with him. And he asked them saying, Whom say the
19 people that I am? They answering said, John the Baptist: but some say, Elijah: and others, that one of
20 the old prophets is risen again. He said to them, but whom say ye that I am? Peter answering said, The
21 Christ of God. But he straitly charged and commanded
22 them, to tell this to no man, saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and be raised the third day.

23 And he said to all, if any man be willing to come after me, let him deny himself, and take up his cross
24 daily, and follow me. For whosoever desireth to save his life shall lose it: but whosoever shall lose his life for my
25 sake, he shall save it: For what is a man profited, if he gain the whole world, and lose himself, or be cast away?
26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall
27 come in his own glory, and in his father's, and that of the holy angels. And I tell you of a truth there are some standing here, who shall not taste of death till they see the kingdom of God.

28 **A**ND about eight days after these sayings, he took Peter and John and James, and went up into the
29 mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment became white
30 and glistening. And behold two men talked with him, who were Moses and Elijah, Who appearing in glory, spake of his decease, which he was about to accomplish
32 at Jerusalem. But Peter and those with him were weighed down with sleep; and awaking they saw his
33 glory, and the two men that were with him. And just as they were parting from him, Peter said to Jesus, Master, it is good for us to be here: and let us make
34 three tents, one for thee, and one for Moses, and one for Elijah, not knowing what he said. While he spake thus, a cloud came and overshadowed them, and they
35 feared while they entered into the cloud. And there came a voice out of the cloud, saying, This is my be-
36 loved Son: hear ye him. And when the voice was past, Jesus was found alone: and they held their peace, and told no man in those days any of those things which they had seen.

37 And the next day, as they came down from the moun-
38 tain, a great multitude met him. And behold a man from

from the multitude, cried aloud, saying, Master, I beseech thee look upon my son; for he is my only child,
 39 And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him, that he foameth, and bruising him,
 40 hardly departeth from him. And I besought thy disciples to cast him out, and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you and suffer you? Bring thy son
 42 hither. And as he was yet coming, the devil threw him down and tore him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his
 43 father. And they were all amazed at the mighty power of God.

44 And while they all wondered at all things which Jesus did, he said to his disciples, Let these sayings sink down into your ears: for the Son of man shall be delivered
 45 into the hands of men. But they understood not this saying, and it was hid from them, so that they perceived it not: and they feared to ask him of this saying.

46 And there arose a reasoning among them, which of them was the greatest? And Jesus seeing the reasoning of their heart, took a little child, and set him by him,
 48 And said to them, whosoever shall receive this child, in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least
 49 amongst you all, the same shall be great. And John answering said, Master, we saw one casting out devils in thy name, and we forbade him; because he followeth
 50 not us. And Jesus said to him, forbid him not, for he that is not against you is for you.

51 **A**ND when the days were fulfilled, that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face, and they went and entered into a village of the Samaritans, to make ready for him. But they did not receive him, because his face was as though he would go to Jerusalem.
 54 And his disciples James and John seeing it, said, Lord, wilt thou that we bid fire come down from heaven and consume them, even as Elijah did? But he turning, rebuked them and said, Ye know not what manner of
 56 spirit ye are of: For the Son of man is not come to destroy mens' lives, but to save them. And they went to another village.

57 And as they went in the way, one said to him, Lord,
 58 I will follow thee whithersoever thou goest. But Jesus said

said to him, The foxes have holes, and the birds of the air *have* nests: but the Son of man hath not where to lay his head. And he said to another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said to him, Let the dead bury their dead, but go thou and preach the kingdom of God. And another said, Lord, I will follow thee; but suffer me first to bid them farewel that are in my house. Jesus said to him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God.

- X. **A**FTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself intended to come. And he saith to them, The harvest truly is plenteous, but the labourers *are* few; pray ye therefore the Lord of the harvest, that he would thrust forth labourers into his harvest. Go; behold I send you forth as lambs in the midst of wolves. Carry not purse or scrip or shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And remain in the same house eating and drinking such things as they have; for the labourer is worthy of his hire: remove not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say to them, the kingdom of God is come nigh to you. But into whatsoever city ye enter and they receive you not, going out into the street of it, say, Even the dust of your city which cleaveth to our feet do we wipe off against you: yet know this, that the kingdom of God is at hand. I say to you, it shall be more tolerable for Sodom in that day than for that city. Wo to thee, Chorazin, wo to thee, Bethsaida; for if the mighty works which have been done in you, had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon, in the judgment than for you. And thou Capernaum, which hast been exalted to heaven, shall be thrust down to hell. He that heareth you, heareth me; and he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth him that sent me. And the seventy returned with joy, saying, Lord, even the devils are subject to us through thy name.
- 18 And he said to them, I beheld Satan falling as lightning from heaven. Behold I give you power to tread on serpents

serpents and scorpions, and over all the power of the enemy,
 20 and nothing shall in any wise hurt you. Yet in this rejoice
 not, that the spirits are subject to you; but rather rejoice,
 that your names are written in heaven

21 In that hour Jesus rejoiced in spirit and said, I thank
 thee, O Father, Lord of heaven and earth, that thou hast
 hid these things from the wise, and prudent, and hast re-
 vealed them to babes: even so, Father, for so it seemed
 22 good in thy sight. All things are delivered to me of my
 Father; and no one knoweth who the Son is, but the
 Father, and who the Father is, but the Son, and *he* to whom
 23 the Son is pleased to reveal *him*. And turning to the
 disciples apart, he said, Blessed *are* the eyes which see the
 24 things that ye see. For I tell you, many prophets and
 kings have desired to see the things which ye see, and have
 not seen *them*, and to hear the things which ye hear, and
 have not heard *them*.

25 And behold, a certain scribe stood up, and trying him,
 26 said, Master what shall I do to inherit eternal life? He
 said to him, What is written in the law? How readest
 27 thou? And he answering said, Thou shalt love the Lord
 thy God with all thy heart, and with all thy soul, and
 with all thy strength, and with all thy mind; and thy
 28 neighbour as thyself. And he said to him, Thou hast an-
 swered right: this do and thou shalt live. But he willing
 to justify himself, said to Jesus, And who is my neigh-
 30 bour? And Jesus answering said, a certain man went
 down from Jerusalem to Jericho, and fell among robbers,
 who having stripped and wounded *him* departed, leaving
 31 *him* half dead. And it came to pass that a certain priest
 came down that way, and seeing him, passed by on the
 32 other side. And likewise a Levite, when he was at the
 place, came and looked, and passed by on the other side.
 33 But a certain Samaritan journeying, came where he was,
 34 and seeing him, was moved with tender compassion. And
 going to him, bound up his wounds, pouring in oil and
 wine, and setting him on his own beast, brought him to
 35 an inn, and took care of him. And on the morrow de-
 parting, he took out two pieces of money, and gave *them*
 to the host, and said to him, Take care of him; and what-
 soever thou spendest more, as I come back I will repay
 36 thee. Which now of these three, thinkest thou, was
 the neighbour to him that fell among the robbers? And
 37 he said, He that sheweth mercy on him. Then said
 Jesus to him, Go and do thou in like manner.

AND

38 **A**ND as they went, he entered into a certain village,
 39 and a certain woman named Martha received him
 40 into her house. And she had a sister called Mary, who
 41 also sitting at the feet of Jesus, heard his discourse. But
 Martha was incumbered with much serving; and coming
 to him she said, Lord, dost thou not care, that my sister
 42 hath left me to serve alone? Bid her therefore help me.
 But Jesus answering said to her, Martha, Martha! Thou
 42 art careful and hurried about many things: But one thing
 is needful: and Mary hath chosen the good part, which
 shall not be taken from her.

XI. **A**ND as he was praying in a certain place, when he
 ceased, one of his disciples said to him, Lord, teach
 2 us to pray, as John also taught his disciples. And he
 3 said to them, when ye pray, say, Our Father, who art in
 heaven, hallowed be thy name. Thy kingdom come:
 thy will be done as in heaven, so on earth. Give us day
 4 by day our daily bread. And forgive us our sins; for
 we also forgive every one that is indebted to us. And
 5 lead us not into temptation, but deliver us from evil. And
 he saith to them, which of you shall have a friend, and
 shall go at midnight, and say to him, Friend lend me three
 6 loaves: for a friend of mine on his journey is come to
 7 me, and I have nothing to set before him: And he from
 within shall answer, Trouble me not: the door is now
 8 shut, and my children are with me in bed: I cannot rise
 and give thee? I tell you, though he will not rise and give
 him, because he is his friend, yet because of his impor-
 tunity, he will rise and give him as many as he needeth.
 9 And I say to you, Ask and it shall be given you, seek and
 10 ye shall find, knock and it shall be opened to you. For
 every one that asketh receiveth, and he that seeketh findeth,
 11 and to him that knocketh it shall be opened. If a son
 shall ask bread of any of you that is a father, will ye give
 12 him a stone? Or if he ask a fish, will ye for a fish give him
 a serpent? Or if he shall ask an egg, will ye give him a
 13 scorpion? If ye then being evil know how to give good
 gifts to your children, how much more will your heavenly
 Father give the Holy Spirit to them that ask him?
 14 And he was casting out a devil, and it was dumb: and
 when the devil was gone out, the dumb spake, and the
 15 multitude wondered. But some of them said, He casteth
 16 out devils by Beelzebub the prince of the devils: And
 others tempting him, sought of him a sign from heaven.
 17 But he knowing their thoughts, said to them, Every king-

dom divided against itself is brought to desolation, and a
 18 house *divided* against a house falleth. If Satan then be
 divided against himself, how shall his kingdom stand?
 19 Because ye say that I cast out devils by Beelzebub. And
 if I cast out devils by Beelzebub, by whom do your sons
 20 cast *them* out? Therefore they shall be your judges. But
 if I cast out devils by the finger of God, then the kingdom
 21 of God is come upon you. While the strong one armed
 22 guardeth his palace, his goods are in peace. But when he
 that is stronger than him cometh upon him and over-
 cometh him, he taketh from him his compleat armour
 23 wherein he trusted, and divideth his spoils. He that is
 not with me is against me, and he that gathereth not with
 24 me scattereth. When the unclean spirit is gone out of a
 man, he walketh through dry places, seeking rest: and
 finding none, he saith, I will return to my house whence I
 25 came out. And coming he findeth it swept and garnish-
 26 ed. Then goeth he and taketh to him seven other spirits
 more wicked than himself; and entering in they dwell
 there; and the last state of that man becometh worse than
 the first.

27 As he spake these things, a certain woman lifting up
 her voice out of the multitude said to him, Blessed *is* the
 28 womb that bare thee, and the paps which thou hast sucked!
 But he said, Yea, rather blessed *are* they, that hear the word
 29 of God and keep it. And the multitudes being gathered
 thick together, he said, This is an evil generation: it seeketh
 a sign; but no sign shall be given it, save the sign of Jonah.
 30 For as Jonah was a sign to the Ninevites, so shall the Son
 31 of man be to this generation. The queen of the south
 shall rise up in the judgment with the men of this gene-
 ration and condemn them; for she came from the utmost
 parts of the earth to hear the wisdom of Solomon; and
 32 behold, a greater than Solomon *is* here. The Ninevites
 shall rise up in the judgment with this generation and
 condemn it; for they repented at the preaching of Jonah;
 and behold a greater than Jonah *is* here.

33 No man having lighted a candle, putteth *it* in a secret
 place, neither under a bushel, but on a candlestick, that
 34 they who come in may see the light. The eye is the lamp
 of the body: therefore when thine eye is single, thy
 whole body is full of light, but when *thine* eye is evil, thy
 35 body also *is* full of darknes. Take heed therefore, lest the
 36 light that is in thee be darknes. If then thy whole body
 be full of light, not having any part dark, the whole shall
 be

be as full of light, as when a lamp enlighteneth thee with its bright shining.

37 And as he spake, a certain Pharisee asked him to dine with him; And he went in and sat down to table. But the Pharisee seeing it marvelled, that he had not first washed himself before dinner. And the Lord said to him, Now ye pharisees cleanse the outside of the cup and dish; but your inward part is full of rapine and wickedness. Ye unthinking men, did not he that made the outside, make the inside also? But give what is in them in alms, and behold all things are clean to you. But wo to you Pharisees: for yet the mint and rue and all herbs, and pass by justice and the love of God: these ought ye to have done, and not to leave the other undone. Wo to you, Pharisees; for ye love the uppermost seats in the synagogues, and salutations in the markets. Wo to you; for ye are as graves which appear not, and men that walk over them are not aware. And one of the lawyers answering said to him, Master, thus saying thou reproachest us also. And he said, Wo to you lawyers also; for ye load men with burdens grievous to be borne, and ye yourselves touch not the burthens with one of your fingers. Wo to you; for ye build the sepulchres of the prophets and your fathers killed them. Truly ye bare witness that ye approve the deeds of your fathers; for whom they killed. Ye build their sepulchres. Therefore also the wisdom of God hath said, I will send them prophets and apostles, and some of them they will kill, and persecute the rest. So that the blood of all the prophets shed from the foundation of the world, shall be required of this generation. From the blood of Abel to the blood of Zechariah, who was destroyed between the temple and the altar: Verily I say to you, it shall be required of this generation. Wo to you lawyers; for ye have taken away the key of knowledge: ye have not entered in yourselves; and them that were entering in, ye have hindered. And as he said these things to them, the Scribes and the Pharisees began fiercely to fasten upon him, and to urge him to speak of many things, Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

XII. **I**N the mean time an innumerable multitude being gathered together, so that they trod one upon another, he said, to his disciples first, Beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be uncovered, neither hid,

3 that shall not be made known; So that whatsoever ye have
 spoken in darkness, shall be heard in the light, and what
 ye have whispered in closets shall be proclaimed on the
 4 house-tops. But I say to you, my friends; Fear not them
 that can kill the body, and after that can do no more:
 5 But I will shew you whom ye shall fear; fear him, who
 after he hath killed, hath power to cast into hell: yea, I
 6 say to you, fear him. Are not five sparrows sold for
 7 two farthings? Yet not one of them are forgotten before
 God. But even the hairs of your head are all numbered.
 Fear not therefore: ye are of more value than many
 8 sparrows. And I say to you, Whosoever shall confess me
 before men, him shall the Son of man also confess before
 9 the angels of God. But he that denieth me before man
 10 shall be denied before the angels of God. And whoso-
 ever shall speak against the Son of man, it shall be for-
 given him; but to him who blasphemeth against the Holy
 11 Ghost, it shall not be forgiven. But when they bring
 you to the synagogues and to magistrates and powers, take
 no thought how or what ye shall answer, or what ye shall
 12 say: For the Holy Ghost shall teach you in that hour,
 what ye ought to say.
 13 And one of the multitude said to him, Master, speak to
 my brother, that he divide the inheritance with me,
 14 But he said to him, Man, who made me a judge or a
 15 divider over you? And he said to them, Take heed and
 beware of covetousness: for a man's life consisteth not
 16 in the abundance of the things which he possesseth. And
 he spake a parable to them, saying, The land of a certain
 17 rich man brought forth plentifully. And he reasoned in
 18 himself, saying, What shall I do? For I have no room
 where to stow my fruits. And he said, This I will do:
 I will pull down my barns and build greater: and there
 19 will I stow all my fruits and my goods. And I will say
 to my soul, Soul, thou hast much goods laid up for many
 20 years: take thine ease; eat, drink, be merry. But God
 said to him, Thou fool, this night they require thy soul of
 thee: and whose shall the things be that thou hast provid-
 21 ed? So is he that layeth up treasure for himself, and is not
 rich toward God.
 22 And he said to his disciples, Therefore I say to you,
 Take no thought for your life what ye shall eat, neither
 23 for the body what ye shall put on. The life is more than
 24 meat, and the body than raiment. Consider the ravens;
 for they neither sow nor reap; neither have store-house
 nor barn; yet God feedeth them. How much better

25 are ye than the birds? And which of you by taking
26 thought, can add the least measure to his age? If ye then
be not able *to do* even that which is least, why take ye
27 thought for the rest? Consider the lilies, how they grow;
they toil not, neither do they spin; and yet I say to you,
that Solomon in all his glory was not arrayed like one of
28 these. If then God so clothe the grass, which is to-day
in the field, and to-morrow is cast into the still, how much
29 more *will he clothe* you, O ye of little faith? And seek not
ye, what ye shall eat or what ye shall drink, neither be ye
30 of a doubtful mind. For the nations of the world seek all
these things; and your Father knoweth that ye need these
31 things. But seek ye the kingdom of God, and all these
32 things shall be added to you. Fear not, little flock, for it
is your Father's good pleasure to give you the kingdom.
33 Sell what ye have and give alms: provide yourselves purses
which wax not old, a treasure in the heavens, that faileth
not, where no thief approacheth, neither moth cor-
34 rupteth. For where your treasure is, there will your
35 heart be also. Let your loins be girt, and your lamps
36 burning, And ye like men that wait for their Lord,
when he will return from the wedding, that when he
cometh and knocketh, they may open to him im-
37 mediately. Happy those servants, whom the Lord, when
he cometh, shall find watching; verily I say to you, that
he will gird himself, and make them sit down to table,
38 and will come and serve them. And if he shall come in
the second watch, or come in the third watch, and find
39 *them* so, happy are those servants. And this ye know,
that if the master of the house had known, what hour the
thief would have come, he would have watched, and not
40 have suffered his house to be broke open. Therefore be
ye also ready; for the Son of man cometh in an hour
when ye think not.

41 Then Peter said to him, Lord, speakest thou this parable
42 to us, or also to all? And the Lord said, Who is that faith-
ful and wise steward, whom *his* Lord shall make ruler
over his household, to give the allowance of food in due
43 season? Happy the servant, whom *his* Lord, when he
44 cometh, shall find so doing. Verily I say to you, he will
45 set him over all that he hath. But if that servant say in
his heart, My Lord delayeth his coming, and shall begin
to beat the men servants and maidens, and to eat, and
46 drink, and be drunken: The Lord of that servant will
come in a day when he expecteth not, and at an hour
when he knoweth not, and will cut him asunder, and

47 appoint *him* his portion with the unfaithful. And that
 servant who knew his Lord's will, and prepared not,
 neither did according to his will, shall be beaten with
 48 many stripes. But he that knew not, and did things
 worthy of stripes, shall be beaten with few. For to
 whomsoever much is given, of him much shall be re-
 quired; and to whom they have committed much, of him
 49 they will ask the more. I am come to send fire on the
 50 earth. And what do I desire? That it were already
 kindled! I have a baptism to be baptized with: and how
 51 am I straitened till it be accomplished! Suppose ye that I
 am come to give peace upon earth? I tell you, Nay, but
 52 rather division. For from henceforth there shall be five
 in one house divided, three against two, and two against
 53 three. The father shall be divided against the son, and
 the son against the father: the mother against the daugh-
 ter, and the daughter against the mother; the mother-in-
 law against her daughter-in-law; and the daughter-in-law
 against her mother-in-law.
 54 And he said to the people also, When ye see a cloud
 rising out of the west, straightway ye say, There cometh a
 55 heavy shower, and so it is. And when ye find the south-
 wind blowing, ye say, There will be sultry heat; and it
 56 is so. Ye hypocrites, ye know to discern the face of the
 earth and of the sky: how do ye not discern this season?
 57 Yea, and why even of yourselves judge ye not what is
 58 right? When thou art going with thine adversary to the
 magistrate, give diligence in the way to be delivered from
 him, lest he hale thee to the judge, and the judge deliver
 59 thee to the officer, and the officer cast thee into prison. I
 tell thee, thou shalt in no wise come out thence, till thou
 hast paid the last mite.

XIII. **A**ND there were present at that season, some that
 told him of the Galileans, whose blood Pilate
 2 had mingled with their sacrifices. And Jesus answering
 said to them, Suppose ye that these Galileans were sinners
 above all the Galileans, because they suffered such things?
 3 I tell you, Nay; but except ye repent, ye shall all likewise
 4 perish. Or those eighteen, on whom the tower in Siloam
 fell and slew them, suppose ye, that they were sinners
 5 above all men that dwelt at Jerusalem? I tell you, Nay;
 6 but except ye repent, ye shall all likewise perish. He
 spake also this parable. A man had a fig-tree planted in
 his vineyard: and he came seeking fruit thereon, and
 7 found none. Then said he to the keeper of the vineyard,
 Behold

Behold three years I come seeking fruit from this fig-tree, and find none; cut it down: why doth it also cumber the ground? And he answering said to him, Lord, let it alone this year also, till I shall dig about it and dung it. Perhaps it may bear fruit: but if not, after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the
11 sabbath. And behold, there was a woman who had had a spirit of infirmity eighteen years, and was bowed together, and utterly unable to lift up herself. And Jesus seeing her, called her to him, and said to her, Woman, 12 thou art loosed from thy infirmity. And he laid his hands on her, and immediately she was made straight, and glorified God. And the ruler of the synagogue being much displeased, because Jesus had healed on the sabbath day, answered and said to the multitude, There are six days, in which *men* ought to work: on these therefore come and 13 be healed, and not on the sabbath. The Lord answered him and said, Thou hypocrite, doth not each of you loose his ox or ass from the stall on the sabbath, and lead him 14 away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound to these eighteen years, to be loosed from this bond on the sabbath? And when he had said these things, all his adversaries were ashamed: and all the multitude rejoiced for all the glorious things that were done by him.

18 Then said he, To what is the kingdom of God like, and to what shall I resemble it? It is like a grain of mustard-seed which a man took and cast into his garden; and it grew and became a great tree, and the birds of the 19 air lodged in the branches of it. Again he said, Whereto shall I liken the kingdom of God? It is like leaven, which a woman took and covered up in three measures of meal, till the whole was leavened.

22 **A**ND he went through all the cities and villages, teaching and journeying toward Jerusalem. Then 23 said one to him, Lord, are there few that are saved? And he said to him, Strive to enter in through the strait gate; for many, I say to you, will seek to enter in, and shall 24 not be able. When once the master of the house is risen up and hath shut the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open to us: he shall answer and say to you, I know not whence ye 25 are. Then shall ye say, We have eaten and drank in thy 26 presence, and thou hast taught in our streets. But he shall say, I tell you I know not whence ye are: depart from

28 me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of
29 God, and yourselves thrust out. And they shall come from the east and the west, and the north and the south,
30 and shall sit down in the kingdom of God. But behold, there are last who shall be first, and there are first who shall be last.

31 The same day came certain Pharisees saying to him, Go out and depart from hence: for Herod is minded to kill thee. And he said to them, Go and tell that fox,
32 Behold, I cast out devils, and I perform cures to-day and
33 to-morrow; and the third day I am perfected. But I must go on to-day and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem.
34 O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent to thee, how often would I have gathered thy children together as a bird *gathereth*
35 her brood under *her* wings, and ye would not! Behold your house is left to you desolate; and I say to you, Ye shall not see me, till *the time* come when ye shall say, Blessed is he that cometh in the name of the Lord.

XIV. **A**ND as he went into the house of one of the chief Pharisees on the sabbath, to eat bread,
2 they were watching him. And behold there was a certain man before him, who had the dropfy. And Jesus answering spake to the Scribes and Pharisees, saying,
3 Is it lawful to heal on the sabbath-day? But they held their peace. And he took him and healed him, and let
4 him go. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straight-
5 way pull him out on the sabbath-day? And they could not answer him to these things.
6 And he spake a parable to them that were invited, when he marked how they chose the chief seats, saying
7 to them, When thou art invited by any man to a marriage-feast, sit not down in the highest place, lest a more honour-
8 able man than thou be invited by him. And he that invited thee and him come and say to thee, Give this man
9 place. And then thou shalt begin with shame to take the
10 lowest place. But when thou art invited, go and sit down in the lowest place, that when he who invited thee cometh, he may say, Friend, go up higher: then shalt thou have honour in the presence of them that sit at table
11 with thee. For every one that exalteth himself shall be humbled,

humbled, and he that humbleth himself shall be exalted.

12 Then said he also to him that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbours, lest they also invite thee again, and a recompence be made thee. But when thou makest an entertainment, 13 invite the poor, the disabled, the lame, the blind: And thou shalt be blessed; for they cannot recompence thee; but thou shalt be recompenced at the resurrection of the just.

15 And one of them that sat at table with him hearing these things, said to him, Happy is he that shall eat bread in the kingdom of God. Then said he to him, A certain 16 man made a great supper, and invited many. And he sent his servant at supper time to say to them that were 17 invited, Come, for all things are now ready. And they all with one consent began to make excuse. The first said 18 to him, I have bought a field, and I must needs go and see it: I pray thee have me excused. And another said, 19 I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have 20 married a wife, and therefore I cannot come. So the servant came, and shewed his Lord these things. Then the master of the house being angry, said to his servant, 21 Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the disabled, and the lame, 22 and the blind. And the servant said, Sir, it is done as thou hast commanded: and yet there is room. And the 23 lord said to the servant, Go out into the highways and hedges, and compel them to come in, that my house may 24 be filled. For I say to you, that none of those men who were invited, shall taste of my supper.

25 And great multitudes went with him. And he turned 26 and said to them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be 27 my disciple. And whosoever doth not bear his cross, 28 and come after me, cannot be my disciple. And which of you intending to build a tower, sitteth not down first, and computeth the cost, whether he hath sufficient to 29 finish it? Lest haply after he hath laid the foundation, and 30 is not able to finish it, all that behold mock him, saying, This 31 man began to build, and was not able to finish. Or what king marching to encounter another king in war, sitteth not down first, and consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty

32 twenty thousand? If not, while the other is yet a great way off, he sendeth an embassage, and desireth conditions
 33 of peace. So every one of you, who forsaketh not all
 34 that he hath, cannot be my disciple. Salt is good: but
 if the salt have lost its savour, wherewith shall it be
 35 seasoned? It is neither fit for the land, nor yet for dung;
 they cast it out. He that hath ears to hear, let him
 hear.

XV. **T**HEN drew near to him all the publicans and
 2 sinners, to hear him. And the Pharisees and
 Scribes murmured, saying, This man receiveth sinners
 3 and eateth with them. And he spake a parable to them,
 4 saying, Who of you having a hundred sheep, and losing
 one of them, doth not leave the ninety and nine in the
 wilderness, and go after that which is lost, till he find it?
 5 And having found *it*, he layeth *it* on his shoulders re-
 6 joicing. And coming home, he calleth together his
 friends and neighbours, saying to them, Rejoice with
 7 me; for I have found my sheep which was lost. I say to
 you, Thus joy shall be in heaven, over one sinner that
 repenteth, more than over ninety and nine just persons,
 8 who do not need repentance. Or what woman having
 ten pieces of silver, if she lose one piece, doth not light a
 candle and sweep the house, and seek diligently till she
 9 find *it*? And having found *it*, she calleth *her* friends and
 neighbours together, saying, Rejoice with me, for I have
 10 found the piece which I had lost. Thus I say to you,
 there is joy in the presence of the angels of God, over one
 sinner that repenteth.

11 And he said, A certain man had two sons. And the
 12 younger of them said to his father; Father, give me the
 portion of goods that falleth *to me*. And he divided them
 13 *his* substance. And not many days after, the younger
 son having gathered all together, took a journey into a
 far country, and there squandered away his substance,
 14 living riotously. And when he had spent all, there arose
 a mighty famine in that country; and he began to be in
 15 want. And he went and joined himself to a citizen of
 that country: and he sent him into his fields to feed
 16 swine. And he would fain have filled his belly with the
 husks that the swine ate: and no man gave to him.
 17 And coming to himself he said, How many hired ser-
 vants of my father have bread enough and to spare, and I
 18 am perishing with hunger? I will arise and go to my
 father, and will say to him, Father I have sinned against
 heaven

19 heaven and before thee: I am no more worthy to be called thy son; make me as one of thy hired servants.
 20 And he arose and came to his father: but while he was yet a great way off, his father saw him, and his bowels yearned, and he ran, and fell on his neck and kissed him.
 21 And the son said unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it, and let us eat and be merry. For this my son was dead and is alive again: he was lost and is found. And they began to be merry. Now his elder son was in the field. And as he came and drew nigh to the house, he heard music and dancing. And calling one of the servants, he asked what these things meant? And he told him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him in good health. But he was angry, and would not go in: therefore his father coming out intreated him. And he answering said to his father, Lo, so many years do I serve thee, neither transgressed I thy commandment at any time; yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, who hath devoured thy substance with harlots, thou hast killed for him the fatted calf. And he said to him, Son, thou art always with me, and all that I have is thine.
 31 But it was meet to make merry and be glad; for this thy brother was dead and is alive again, and was lost and is found.

XVI. **A**ND he said also to his disciples, There was a certain rich man who had a steward: and he was accused to him as wasting his goods. And calling him, he said to him, Why hear I this of thee? Give an account of thy stewardship, for thou canst be no longer steward. And the steward said in himself, What shall I do? For my lord taketh away the stewardship from me. I cannot dig, to beg I am ashamed. I know what to do, that when I am removed from the stewardship, they may receive me into their houses. So having called to him every one of his lord's debtors, he said to the first, How much owest thou to my lord? And he said, A hundred measures of oil. He said to him, Take thy bill, and sit down quickly and write fifty. Then said he to another, And how much owest thou? He said, A hundred measures

measures of wheat. He said, Take thy bill, and write
 8 fourscore. And the Lord commended the unjust steward,
 because he had done wisely; for the children of this world
 are wiser in their generation than the children of light.
 9 And I say to you, Make to yourselves friends of the
 mammon of unrighteousness, that, when ye fail, they may
 10 receive you into the everlasting habitations. He that is
 faithful in the least, is faithful also in much; and he that is
 11 unjust in the least, is unjust also in much. If therefore ye
 have not been faithful in the unrighteous mammon, who
 12 will intrust you with the true riches? And if ye have not
 been faithful in that which is another's, who will give you
 13 that which is your own? No servant can serve two
 Masters: for either he will hate the one, and love the
 other, or he will cleave to the one and despise the other.
 Ye cannot serve God and mammon.

14 And the Pharisees, who were covetous, heard all these
 15 things, and they derided him. And he said to them, Ye
 are they who justify yourselves before men: but God
 knoweth your hearts: and that which is highly esteemed
 16 among men, is an abomination before God. The law and
 the prophets were until John: from that time the king-
 dom of God is preached, and every man forceth into it.
 17 Yet it is easier for heaven and earth to pass, than for one
 18 tittle of the law to fail. Whosoever putteth away his wife
 and marrieth another, committeth adultery: and whoso-
 ever marrieth her that is put away from her husband, com-
 19 mitteth adultery. There was a certain rich man, who
 was clothed in purple and fine linen, and feasted splen-
 20 didly every day. And there was a certain beggar named
 21 Lazarus, who was laid at his gate full of sores; And
 desiring to be fed with the crumbs that fell from the rich
 22 man's table: yea the dogs also came and licked his sores.
 And the beggar died, and was carried by angels into
 Abraham's bosom: the rich man also died and was buried:
 23 And in hell lifting up his eyes, being in torments, he
 24 seeth Abraham afar off and Lazarus in his bosom. And
 crying out, he said, Father Abraham, have mercy on me,
 and send Lazarus to dip the tip of his finger in water and
 25 cool my tongue; for I am tormented in this flame. But
 Abraham said, Son, remember that thou in thy life-time
 receivedst thy good things, and likewise Lazarus evil
 things: but now he is comforted, and thou art tormented.
 26 And besides all this, between us and you, there is a great
 gulph fixed; so that they who would pass from hence to
 you, cannot, neither can they pass that would come to us
 from

27 from thence. Then he said, I pray thee, therefore, father,
 28 that thou wouldest send him to my father's house: For I
 have five brethren: that he may testify to them, lest they
 29 also come into this place of torment. Abraham saith to
 him, They have Moses and the prophets; let them hear
 30 them. And he said, Nay, father Abraham; but if one go
 31 to them from the dead, they will repent. And he said to
 him, If they hear not Moses and the prophets, neither will
 they be persuaded though one rose from the dead.

XVII. **T**HEN said he to his disciples, It is impossible but
 offences will come; but wo to him through
 2 whom they come. It were better for him that a millstone
 were hanged about his neck, and he cast into the sea, than
 3 that he should offend one of these little ones. Take heed
 to yourselves: if thy brother sin, rebuke him, and if he re-
 4 pent, forgive him. And if he sin against thee seven times
 in a day, and seven times in a day return to thee, saying,
 5 I repent, thou shalt forgive him. And the apostles said
 6 to the Lord, increase our faith. And the Lord said, If ye
 had faith as a grain of mustard-seed, ye might say to this
 sycamine-tree, Be thou rooted up, and be thou planted in
 7 the sea; and it should obey you. But which of you having
 a servant plowing or feeding cattle, will say to him as soon
 as he cometh from the field, Come and sit down to table?
 8 And will not rather say to him, Make ready wherewith I
 may sup, and gird thyself and serve me till I have eaten,
 9 and afterward thou shalt eat and drink? Doth he thank
 that servant because he did the things that were command-
 10 ed him? I think not. So likewise ye, when ye have done
 all the things that are commanded you, say, We are un-
 profitable servants: we have done what was our duty to
 do.

11 **A**ND as he went to Jerusalem, he passed through the
 12 midst of Samaria and Galilee. And as he entered
 into a certain village, there met him ten lepers, who stood
 13 afar off: And they lifted up *their* voice and said, Jesus,
 14 master, have mercy on us. And seeing *them*, he said to
 them, Go shew yourselves to the priests. And as they
 15 went, they were cleansed. And one of them, when he
 saw that he was healed, turned back, and with a loud
 16 voice glorified God. And fell on *his* face at his feet,
 17 giving him thanks: and he was a Samaritan. And Jesus
 answering said, Were there not ten cleansed? But where
 18 are the nine? There are not found returning to give glory

19 to God, save this stranger. And he said to him, Arise
 20 and go, thy faith hath saved thee. And being asked by the Pharisees, When cometh the
 21 kingdom of God, He answered them and said, The king-
 22 dom of God cometh not with observation. Neither shall
 23 they say, Lo here, or lo there; for behold, the kingdom
 24 of God is within you. And he said to his disciples, The
 25 days will come, when ye shall desire to see one of the
 26 days of the Son of man, and shall not see it. And when
 27 they shall say to you, See here; see there: go not, nor
 28 follow them. For as the lightning that lighteneth out of
 29 the one part under heaven, shineth to the other part under
 30 heaven, so shall the Son of man be in his day. But first
 31 he must suffer many things, and be rejected by this gene-
 32 ration. And as it was in the days of Noah, so shall it be
 33 also in the days of the Son of man. They ate, they drank,
 34 they married, they were given in marriage, till the day
 35 that Noah entered into the ark, and the flood came and
 36 destroyed them all. Likewise also as it was in the days
 37 of Lot: they ate, they drank, they bought, they sold, they
 38 planted, they builded: But the day that Lot went out of
 39 Sodom, it rained fire and brimstone from heaven and
 40 destroyed them all. Even thus shall it be in the day that
 41 the Son of man is revealed. In that day, he that shall be
 42 on the house top and his goods in the house, let him not
 43 go down to take them away; and he that is in the field,
 44 let him likewise not return back. Remember Lot's wife.
 45 Whosoever shall seek to save his life, shall lose it, and
 46 whosoever shall lose his life, shall preserve it. I tell you,
 47 in this night, there shall be two men in one bed; one
 48 shall be taken and the other left. Two women shall be
 49 grinding together; one shall be taken and the other left.
 50 Two men shall be in the field; one shall be taken and
 51 the other left. And they answering, said to him, Where,
 52 Lord? And he said to them, Wheresoever the body is,
 53 there will the eagles be gathered together.

XVIII. And he spake a parable to them to this end, that
 2 they ought always to pray, and not to faint? Saying,
 3 There was in a certain city a judge who feared not God
 4 nor revered man. And there was a widow in that
 5 city, and she came to him, saying, Do me justice on mine
 6 adversary. And he would not for a while, but after-
 7 ways he said in himself, Though I fear not God nor
 8 reverence man, Yet because this widow giveth me trouble,
 9 I will do her justice, lest by her continual coming she
 weary

6 weary me out. And the Lord said, Hear what the unjust
7 judge saith; And shall not God vindicate his own elect,
who cry aloud to him day and night, though he bear
8 long with them? I tell you he will vindicate them
speedily. Yet when the Son of man cometh, will he
find faith upon earth?

9 And he spake this parable to certain who trusted in
themselves that they were righteous and despised others.
10 Two men went up into the temple to pray, the one a
11 Pharisee, and the other a publican. The Pharisee stood
by himself, and prayed thus, God, I thank thee, that I
am not as other men are, rapacious, unjust, adulterers,
12 or even as this publican. I fast twice in the week: I give
13 tythes of all that I possess. And the publican standing
afar off, would not so much as lift up his eyes to heaven,
but smote upon his breast, saying, God be merciful to me
14 a sinner. I tell you, this man went down to his house
justified rather than the other: for every one that ex-
alteth himself shall be humbled, and he that humbleth
himself shall be exalted.

15 **A**ND they brought to him also infants, that he
might touch them; but the disciples seeing it,
16 rebuked them. But Jesus calling them to him, said,
Suffer little children to come to me and forbid them not;
17 for of such is the kingdom of God. Verily I say to you,
Whosoever shall not receive the kingdom of God as a
little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good master,
19 what shall I do to inherit eternal life? But Jesus said to
him, Why callest thou me good? *There is none good*
20 *save one, that is God.* Thou knowest the commandments,
21 Do not commit adultery. Do not murder. Do not
steal. Do not bear false witness. Honour thy father and
mother. And he said, All these have I kept from my
22 childhood. Jesus hearing these things said to him, Yet
lackest thou one thing: sell all that thou hast, and dis-
tribute to the poor, and thou shalt have treasure in
23 heaven; and come, follow me. And when he heard this,
24 he was very sorrowful; for he was very rich. And Jesus
seeing that he was sorrowful, said, How hardly shall they
25 that have riches enter into the kingdom of God. It is
easier for a camel to go through a needle's eye, than for a
26 rich man to enter into the kingdom of God. And they
that heard it said, Who then can be saved? And he said,
27 The things impossible with men, are possible with God.
28 Then Peter said, Lo, we have left all and followed thee.

29 And

29 And he said to them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife,
30 or children, for the kingdom of God's sake, Who shall not receive manifold more in the present time, and in the world to come life everlasting.

31 **T**HEN he took to him the twelve, and said to them, Behold we go up to Jerusalem, and all things that are written by the prophets will be accomplished on the
32 Son of man. For he will be delivered to the Gentiles, and will be mocked, and spitefully intreated, and spitted
33 on: And they will scourge him, and put him to death:
34 and the third day he will rise again. But they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.

35 And while he was yet nigh to Jericho, a certain blind
36 man sat by the way-side begging. And hearing the multitude pass by, he asked, what it meant? And they told
37 him, Jesus of Nazareth passeth by. And he cried aloud,
38 saying, Jesus, Son of David, have mercy on me. And they that went before charged him to hold his peace; but he cried so much the more. Thou Son of David, have
39 mercy on me. And Jesus standing still, commanded him to be brought to him: and when he was come near, he
40 asked him, Saying, What wilt thou that I should do for thee? He said, Lord, that I may receive my sight. And
41 Jesus said to him, Receive thy sight, thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people seeing it, gave praise to God.

XIX. And he entered and passed through Jericho. And
2 behold a man named Zaccheus, who was the chief of the publicans, and he was rich. And he sought to see Jesus who he was, but could not for the croud, because he was
3 little of stature. And running before, he climbed up into a sycamore tree to see him; for he was to pass by that
4 way. And Jesus, when he came to the place, looking up he saw him, and said to him, Zaccheus, make haste and
5 come down; for to-day I must abide at thy house. And he made haste and came down, and received him joyfully.
6 And seeing it, they all murmured, saying, He is gone in to be a guest with a sinner. And Zaccheus stood and said to the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man of any thing,
7 I restore him fourfold. And Jesus said to him, To-day is salvation come to this house; forasmuch as he also is a
8 son

10 son of Abraham. For the Son of man is come to seek and to save that which was lost.

11 And as they were hearing these things, he added and spake a parable, because he was nigh Jerusalem, and because they thought the kingdom of God would immediately appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And having called ten of his servants, he gave them ten pounds, and said unto them, Trade till I come. But his citizens hated him, and sent an embassy after him, saying, We will not have this man to reign over us. And when he was returned, having received the kingdom, he commanded these servants to be called to him, to whom he had given the money, to know what each had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said to him, Well done, good servant; because thou hast been faithful in a very little, be thou governor over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said to him likewise, Be thou also over five cities. And another came, saying, Lord, behold thy pound, which I have kept laid up in a napkin. For I feared thee, because thou art an austere man: thou takest up what thou layedst not down, and reapest what thou didst not sow. And he saith to him, Out of thy own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up what I laid not down, and reaping what I did not sow! Wherefore then gavest thou not my money into the bank, and at my coming I should have received it with interest? And he said to them that stood by, Take the pound from him, and give it to him that hath ten pounds. (And they said to him, Lord, he hath ten pounds!)

26 For I say unto you, To every one that hath shall be given: but from him that hath not, even what he hath shall be taken away from him. Moreover those my enemies, who would not that I should reign over them, bring hither and slay before me. And having said these things, he went before, going up to Jerusalem.

29 **A**ND as he drew nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you, in which entering, ye shall find a colt tied, whereon never man yet sat; loose him and bring him hither. And if any man ask you, Why do ye loose him, thus shall ye say to him, The Lord hath need of him.

And

32 And they that were sent went, and found even as he had
 33 said to them. And as they were loosing the colt, the
 34 owners thereof said to them, Why loose ye the colt? And
 35 they said, The Lord hath need of him. And they brought
 36 him to Jesus, and they cast their garments on the colt,
 37 and set Jesus thereon. And as he went they spread their
 clothes in the way. And when he was now come nigh,
 at the descent of the mount of Olives, the whole multitude
 of the disciples began to rejoyce and praise God with a
 loud voice, for all the mighty works they had seen,
 38 Saying, Blessed be the King that cometh in the name of
 the Lord: peace in heaven, and glory in the highest.
 39 And some of the Pharisees from among the multitude
 40 said to him, Master, rebuke thy disciples. And he an-
 swering said to them, I tell you, that if these should hold
 41 their peace, the stones would immediately cry out. And
 as he drew near, he beheld the city, and wept over it,
 42 saying, O that thou hadst known, even thou, at least in
 this thy day, the things *that are* for thy peace! But
 43 now they are hid from thine eyes. For the days shall
 come upon thee, that thine enemies shall cast a trench
 about thee, and compass thee round, and straiten thee on
 44 every side. And shall cast thee to the ground, and thy
 children *that are* in thee; and they shall not leave in thee
 one stone upon another: because thou knewest not the
 time of thy visitation.

45 And going into the temple, he drove out them that
 46 sold, and them that bought therein, Saying tot hem, My
 house is the house of prayer, but ye have made it a den of
 thieves.

47 And he was daily teaching in the temple. But the
 chief Priests and Scribes, and the chief of the people,
 48 sought to destroy him, And found not what they
 might do; for all the people hung upon him, to hear
 him.

XX. And on one of those days, as he taught the people
 in the temple and preached the gospel, the chief Priests
 and the Scribes came upon him, with the elders, And
 spake to him, saying, Tell us by what authority dost
 thou these things, and who is he that gave thee this au-
 3 thority? And he answering, said, I will also ask you one
 thing, and tell me, Was the baptism of John from hea-
 4 ven, or of men? And they reasoned among them-
 selves, saying, If we say from heaven, he will say, Why
 5 then did ye not believe him? But if we say of men, all
 6 the people will stone us; for they are persuaded that

John

7 John was a prophet. And they answered, They could
8 not tell whence. Jesus said to them, Neither tell I you,
by what authority I do these things.
9 Then he spake this parable to the people: A certain
man planted a vineyard, and let it out to husbandmen,
10 and went into a far country for a long time. And at the
season he sent a servant to the husbandmen, that they
might give him of the fruit of the vineyard; but the
11 husbandmen beat and sent him empty away. And again
he sent another servant; and they beat him also, and
12 treated him shamefully, and sent him away empty. And
again he sent a third, and they wounded him also, and
13 cast him out. Then said the Lord of the vineyard,
What shall I do? I will send my beloved son; perhaps
14 seeing him they will reverence him. But the husband-
men seeing him, reasoned among themselves, saying,
This is the heir: come, let us kill him, that the inheri-
15 tance may be ours. So they cast him out of the vine-
yard and killed him. What therefore will the Lord of
16 the vineyard do to them? He will come and destroy
these husbandmen, and give the vineyard to others.
And hearing it they said, God forbid. And he looked
on them and said, What is this then that is written, The
stone which the builders rejected, this is become the
18 head of the corner. Whosoever shall fall on that stone
shall be broken; but on whomsoever it shall fall, it will
19 grind him to powder. And the chief Priests and Scribes
sought to lay hands on him the same hour: but they
feared the people, for they knew he had spoken this
parable against them.
20 And watching him, they sent forth spies, feigning
themselves to be just men, to take hold of his discourse,
that they might deliver him to the power and authority of
21 the governor. And they asked him, saying, Master, we
know that thou speakest and teachest rightly, neither ac-
ceptest thou persons, but teachest the way of God in
22 truth: Is it lawful for us, to give tribute to Cæsar or
no? But he observing their craftiness, said to them, Why
23 tempt ye me? Shew me a penny. Whose image and
25 inscription hath it? They answering said, Cæsar's. He
said, Render therefore to Cæsar the things which are
26 Cæsar's, and to God the things which are God's. And
they could not take hold of his words before the people;
and marvelling at his answer, they held their peace.
27 Then certain of the Sadducees, who deny there is
any resurrection, coming to him, asked him, saying,
Master,

28 Master, Moses wrote to us, If a man's brother die,
 having a wife, and he die without children, that his
 brother should take his wife, and raise up seed to his
 29 brother. Now there were seven brethren, and the first
 30 taking a wife, died without children. And the second
 31 took her to wife, and he died childless. And the third
 took her, and in like manner the seven also: and they
 died and left no children. Last of all the woman died
 32 also. Therefore in the resurrection whose wife of
 33 them is she? For seven had her to wife. And Jesus
 34 answering said to them, The children of this world
 35 marry, and are given in marriage. But they who are
 counted worthy to obtain that world, and the resur-
 rection from the dead, neither marry, nor are given in
 36 marriage. For neither can they die any more; for they
 are equal to angels, and are the children of God, being
 37 the children of the resurrection. But that the dead are
 raised, even Moses shewed at the bush, when he calleth
 the Lord, The God of Abraham, and the God of
 38 Isaac, and the God of Jacob. For he is not a God of
 the dead, but of the living; so that all live to him.
 39 And some of the Scribes answering said, Master thou hast
 40 spoken excellently well. And after that they durst not
 ask him any question at all.

41 And he said to them, How say they that Christ is
 42 David's son? And David himself saith in the book of
 Psalms, The Lord said unto my Lord, Sit thou on my
 43 right-hand, Till I make thine enemies thy footstool.
 44 David therefore calleth him Lord: how is he then
 his son?

45 Then in the hearing of all the people, he said to his
 46 disciples, Beware of the Scribes, who desire to walk in
 long robes, and love salutations in the markets, and the
 highest seats in the synagogues, and chief places at feasts,
 47 Who devour widows' houses, and for a pretence make
 long prayers; these shall receive greater damnation.

XXI. And looking up he saw the rich casting their gifts
 2 into the treasury. And he saw also a certain poor widow
 3 casting in thither two mites. And he said, Of a truth I
 say to you, This poor widow hath cast in more than they
 4 all. For all these have of their abundance cast into the
 offerings of God: but she of her penury hath cast in all the
 living that she had.

5 **A**ND as some spake of the temple, that it was
 6 adorned with goodly stones and gifts, he said, As
 for these things which ye behold, the days will come, in
 which

which there shall not be left one stone upon another, that
 7 shall not be thrown down. And they asked him, say-
 ing, Master, when shall these things be? And what is the
 8 sign, when these things shall come to pass? And he said,
 Take heed that ye be not deceived: for many shall
 come in my name, saying, I am *the Christ*: and the time
 9 is near. Go ye not after them. And when ye shall
 hear of wars and commotions, be not terrified; for
 these things must be first; but the end is not imme-
 diately.
 10 Then said he to them, nation shall rise against nation,
 11 and kingdom against kingdom, And great earthquakes
 shall be in divers places, and famines and pestilences, and
 there shall be fearful sights and great signs from heaven.
 12 But before all these things they will lay their hands on
 you and persecute you, delivering you up to the syna-
 gogues, and into prisons, being brought before kings
 13 and rulers for my name's sake. And it shall turn to
 14 you for a testimony. Settle it therefore in your hearts
 15 not to premeditate what to answer. For I will give you
 a mouth and wisdom, which all your adversaries shall
 16 not be able to gainsay or resist. But ye shall be betrayed
 both by parents, and brethren, and kinsfolk, and friends;
 and some of you they will cause to be put to death.
 17 And ye shall be hated by all men for my name's sake.
 18 But there shall not a hair of your head perish. In your
 19 patience possess ye your souls. And when ye see Jeru-
 20 salem compassed with armies, then know that the deso-
 21 lation thereof is nigh. Then let them that are in Judea
 flee to the mountains, and let them that are in the midst
 of it, depart out, and let not them that are in the
 22 countries enter into it. For these are the days of ven-
 geance, that all things which are written may be ful-
 23 filled. But woe to them that are with child, and to them
 that give suck in those days; for there shall be great
 24 distress in the land, and wrath on this people. And they
 shall fall by the edge of the sword, and shall be led
 away captive into all nations: and Jerusalem shall be
 trodden by the Gentiles, till the time of the Gentiles
 25 are fulfilled. And there shall be signs in the sun, and
 moon, and stars: and upon the earth distress of nations,
 26 with perplexity, the sea roaring and tossing: Men faint-
 ing away for fear, and expectation of the things coming
 upon the world: for the powers of the heaven shall be
 27 shaken. And then shall they see the Son of man coming
 28 in a cloud, with power and great glory. Now when these

these things begin to come to pass, look up and lift up your heads; for your redemption draweth nigh.

29 And he spake a parable to them, Behold the fig-tree
30 and all the trees. When they now shoot forth, ye see
31 and know of yourselves, that summer is now nigh. So
likewise when ye see these things come to pass, know
32 that the kingdom of God is nigh. Verily I say unto
you, this generation shall not pass away, till all things be
33 effected. Heaven and earth shall pass away, but my words
41 shall in no wise pass away. But take heed to yourselves,
lest at any time your hearts be over-loaded with glut-
tony and drunkenness, and the cares of this life, and so
35 that day come upon you unawares. For as a snare shall
it come on all them that sit upon the face of the whole
36 earth. Watch ye therefore and pray always, that ye
may be counted worthy to escape all these things which
will come to pass, and to stand before the Son of man.

37 Now by day he was teaching in the temple; and at
night going out he lodged at the mount called *the mount*
38 of Olives. And all the people came early in the morn-
ing to him in the temple to hear him.

XXII. Now the feast of unleavened bread drew nigh,
2 which is called the Passover. And the chief priests and
scribes sought how they might kill him; but they feared
the people.

3 Then entered Satan into Judas, surnamed Iscariot, being
4 of the number of the twelve. And he went and talked
with the chief priests and captains, how he might betray
5 him to them. And they were glad and agreed to give
6 him money. And he promised and sought opportu-
nity to betray him to them, in the absence of the
multitude.

7 **A**ND the *first* day of unleavened bread was come,
8 when the passover was to be killed. And he sent
Peter and John, saying, Go and make ready the pass-
9 over, that we may eat *it*. And they said to him, Where
10 wilt thou that we make *it* ready? And he said to them,
Behold when ye are entered into the city, a man will meet
you bearing a pitcher of water; follow him into the
11 house where he entereth. And say to the master of the
house, The master saith to thee, Where is the guest-
chamber, where I shall eat the passover with my dis-
12 ciples? And he will shew you a large upper-room fur-
13 nished: there make ready. And they went, and found
as he had said to them, and they made ready the
passover.

14 And

14 And when the hour was come, he sat down, and the
15 twelve apostles with him. And he said to them, With
desire have I desired to eat this passover with you, before
16 I suffer. For I say to you, I will not eat thereof any
17 more, till it be fulfilled in the kingdom of God. And
he took the cup and gave thanks and said, Take this and
18 divide it among yourselves. For I say to you, I will
not drink of the fruit of the vine till the kingdom of God
19 shall come. And he took the bread, and gave thanks and
broke it, and gave to them, saying, This is my body
which is given for you; do this in remembrance of me,
20 Likewise also the cup after supper, saying, This cup is
the New Testament in my blood which is shed for you.
21 But behold, the hand of him that betrayeth me is with
22 me on the table. And truly the Son of man goeth as
it was determined; but woe to that man, by whom the
23 Son of man is betrayed. And they enquired among
themselves, Which of them it was, that would do this?
24 There was also a contention among them, Which of
25 them was the greatest. And he said to them, The kings
of the Gentiles lord it over them, and they that exercise
26 authority upon them have the title of benefactors. But
ye shall not be so: but he that is greatest among you,
let him be as the least, and he that is chief as he that
27 serveth. For which is greater, he that sitteth at table, or
he that serveth? Is not he that sitteth at table? But I
28 am in the midst of you as he that serveth. Ye are they
29 who have continued with me in my temptations. And I
30 appoint to you a kingdom, as my Father, to me, That ye
may eat and drink at my table in my kingdom, and sit
31 on thrones, judging the twelve tribes of Israel. And the
Lord said, Simon, Simon, behold Satan hath desired to
31 have you, that he might sift you as wheat. But I have
prayed for thee that thy faith fail not; and when thou art
33 returned, strengthen thy brethren. And he said to him,
Lord, I am ready to go with thee both to prison and to
34 death. And he said, I tell thee Peter, it shall not be the
time of cock-crowing this day, before thou wilt thrice
35 deny that thou knowest me. And he said to them,
When I sent you without purse, and scrip, and shoes,
36 lacked ye any thing? And they said, Nothing. Then
said he to them, But now he that hath a purse, let him
take it, and likewise his scrip; and he that hath no
37 sword, let him sell his garment and buy one. For I say
to you, That this which is written must yet be accom-
plished in me, And he was numbered with the trans-
gressors.

gressors. For the things concerning me have an end.
 38 And they said, Lord, behold here *are* two swords. And he said to them, It is enough.

39 **A**ND going out, he went, according to *his* custom, to the mount of Olives; and his disciples also followed him. And when he was at the place he said to them,
 40 him. And when he was at the place he said to them,
 41 Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeling
 42 down, he prayed, saying, Father, if thou art willing, remove this cup from me: nevertheless, not my will,
 43 but thine be done. And there appeared to him an
 44 angel from heaven strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down on the
 45 ground. And rising up from prayer, he came to his
 46 disciples, and found them sleeping for sorrow, And said to them, Why sleep ye? Rise and pray lest ye enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss him. And Jesus said to him, Judas, betrayest thou the Son of man with a
 48 them, and drew near to Jesus to kiss him. And Jesus said to him, Judas, betrayest thou the Son of man with a
 49 kiss? And they who were about him seeing what would follow, said to him, Lord, shall we smite with the
 50 sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answering said, Suffer ye thus far. And touching his ear he healed
 51 priest, and cut off his right ear. And Jesus answering said, Suffer ye thus far. And touching his ear he healed
 52 him. Then Jesus said to the chief priests, and captains of the temple, and the elders, who were come to him, Are ye come out as against a robber with swords and
 53 clubs? When I was daily with you in the temple, ye stretched not forth *your* hands against me; but this is your hour and the power of darkness.

54 **T**HEN taking him, they led *him*, and brought him to the high-priest's house: and Peter followed afar
 55 off. And when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down
 56 among them. But a certain maid seeing him as he sat by the light, and looking earnestly upon him, said, This
 57 man also was with him. But he denied him, saying, Woman, I know him not. And after a while another saw him and said, Thou art also of them. And Peter
 58 said, Man, I am not. And about one hour after, another confidently affirmed, saying, Of a truth this *man* also was
 59 with him, for he is a Galilean. And Peter said, Man, I
 60 know not what thou meanest. And immediately, while
 61 he

he yet spake, the cock crew. And the Lord turning looked upon Peter. And Peter remembered the word of the Lord, how he said to him, Before cock-crowing
61 thou wilt deny me thrice. And Peter went out, and wept bitterly.

63 And the men that held Jesus, mocked and smote him.
64 And having blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him.

66 **A**ND when it was day, the elders of the people and the chief priests and the Scribes came together, and led him into their council, Saying, Art thou the Christ? Tell us. And he said to them, If I tell you, ye will not believe. And if I also ask you, ye will not answer me,
69 nor let me go. Hereafter shall the Son of man sit on the right-hand of the power of God. And they all said, Art thou then the Son of God? He said, Ye say it: I am.
71 And they said, What farther need have we of evidence? For we ourselves have heard from his own mouth.

XXIII. **A**ND the whole multitude of them arose and led him to Pilate. And they accused him, saying, We found this *fellow* perverting our nation, and forbidding to give tribute to Cæsar, saying, that he himself is
3 Christ a king. And Pilate asked him, saying, Art thou the king of the Jews? And he answering him, said, Thou sayest. Then said Pilate to the chief priests and the multitude, I find no fault in this man. But they were the
6 more violent, saying, He stirreth up the people, teaching through all Judea, beginning from Galilee to this place. Pilate hearing of Galilee, asked, If the man was a Galilean?
7 And when he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself was also in Jerusalem at that time. And Herod seeing Jesus, was exceeding glad; for he had been long desirous to see him, because he had heard many things of him, and hoped to
9 see some miracle done by him. And he questioned him in many words, but he answered him nothing. And the chief priests and Scribes stood and vehemently accused
11 him. And Herod having, with his soldiers, set him at nought, and mocked him, and arrayed him in a splendid robe, sent him back to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 And Pilate having called together the chief priests, and

- 14 the rulers, and the people, Said to them, Ye have brought
 this man to me, as perverting the people; and behold, I
 having examined *him* before you, have found no fault in
 this man, touching the things whereof ye accuse him.
 15 Nor yet Herod; for I sent you to him; and lo, he hath
 done nothing worthy of death. I will therefore chastise
 16 and release him. For he was under a necessity of releasing
 17 one to them, at the feast. And they cried all at once
 18 saying, Away with this *man*, and release to us Barabbas:
 19 (Who for an insurrection made in the city, and for mur-
 20 der had been cast into prison.) Pilate desiring to release
 21 Jesus, spake again to them. But they cried out, saying,
 22 Crucify him, crucify him. He said to them the third time,
 Why, what evil hath he done? I have found no cause of
 death in him: I will therefore chastise and release him.
 23 But they were instant with loud voices, requiring that he
 should be crucified. And the voices of them and of the
 24 chief priests prevailed. And Pilate gave sentence, that
 25 what they desired should be done. And he released to
 them him, that for insurrection and murder had been cast
 into prison, whom they desired; but he delivered Jesus to
 their will.
 26 And as they led him away, they laid hold on one
 Simon a Cyrenian, coming out of the country; and on
 him they laid the cross, that he might bear *it* after Jesus.
 27 And there followed him a great company of people and
 28 of women, who also bewailed and lamented him. But
 Jesus turning to them, said, Daughters of Jerusalem, weep
 not for me, but weep for yourselves and for your children.
 29 For behold the days are coming in which they will say,
 Happy *are* the barren, and the wombs that never bare,
 30 and the paps that never gave suck. Then shall they say
 to the mountains, Fall on us: and to the hills, Cover us.
 31 For if they do these things in the green tree, what shall be
 32 done in the dry? And there were also led two other *men*
 malefactors, to be put to death with him.
 33 And when they were come to the place, called *the place*
 of a scull, there they crucified him, and the two malefac-
 34 tors, one on the right hand, and one on the left. Then
 said Jesus, Father, forgive them: for they know not what
 they do. And they parted his garments and cast lots.
 35 And the people stood beholding. And the rulers also
 with them derided *him*, saying, He saved others: let him
 36 save himself, if he be the Christ, the chosen of God. And
 the soldiers also mocked him, coming to him, and offering
 37 him vinegar, And saying, If thou be the king of the Jews,
 save

38 save thyself. And an inscription also was written over him in Greek, and Latin, and Hebrew letters, **THIS IS THE KING OF THE JEWS.**

39 And one of the malefactors, who were hanging, reviled him saying, If thou be the Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this *person* hath done nothing amiss.

42 And he said to Jesus, Lord, remember me, when thou

43 comest in thy kingdom. And Jesus said to him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 And it was about the sixth hour; and there was dark-

45 ness over all the earth till the ninth hour. And the sun was darkened, and the veil of the temple was rent in the

46 midst. And Jesus crying with a loud voice, said, Father, into thy hands I commend my spirit. And having said

47 thus, he expired. And the centurion seeing what was done, glorified God, saying, Certainly this was a righteous

48 man. And all the people who had come together to that sight, beholding the things which were done, returned,

49 smiting their breasts. And all his acquaintance, and the women who had followed him from Galilee, stood afar off, beholding these things.

50 **A**ND behold a man named Joseph, a counsellor, a

51 good man and a just: (He had not consented to the counsel and deed of them) of Arimathea, a city of the Jews,

52 who also himself waited for the kingdom of God: This

53 man going to Pilate, asked the body of Jesus. And taking it down, he wrapped it in fine linen, and laid it in a

54 sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation; the sabbath drew on.

55 **A**ND the women who had come with him from Galilee, following after, beheld the sepulchre, and how his body

56 was laid. And returning they prepared spices and ointments, and rested the sabbath, according to the command-

XXIV. ment. And on the first day of the week, very early

in the morning, they came to the sepulchre, bringing the spices which they had prepared, and certain *others* with

2 them. And they found the stone rolled away from the

3 sepulchre; And entering, they found not the body of the Lord Jesus. And while they were perplexed concerning

it, behold two men stood by them in shining garments.

4 And as they were afraid, and bowed *their* face to the earth,

5 they said to them, Why seek ye the living among the

6 dead? He is not here, but is risen. Remember how he
7 spake to you being yet in Galilee, Saying, The Son of man
must be delivered into the hands of sinful men, and be
8 crucified, and rise again the third day. And they re-
9 membered his words. And returning from the sepulchre,
10 told all these things to the eleven, and to all the rest. It
was Mary Magdalene, and Joanna, and Mary *the mother* of
James, and the other women with them, who told
11 these things to the apostles. And their words seemed to
12 them as idle tales, and they believed them not. But Peter
rising up, ran to the sepulchre; and stooping down, he
saw the linen clothes laid by themselves; and he went
home, wondering at what was come to pass.

13 And behold two of them were going that day to a vil-
lage called Emmaus, which was sixty furlongs from Jeru-
14 salem. And they talked together of all these things
15 which had happened. And as they talked and argued
together, Jesus himself drew near, and went with them.
16 But their eyes were holden, so that they did not know
17 him. And he said to them, What discourses are these
that ye have one with another as ye walk, and are sad?
18 And one of them, whose name was Cleopas, answering
said to him, Dost thou alone *even* sojourn at Jerusalem,
and hast not known the things which are come to pass
19 there in these days? And he said to them, What things?
And they said to him, Those concerning Jesus of Nazareth
(who was a prophet mighty in deed and word before God
20 and all the people,) How our chief priests and rulers de-
livered him to be condemned to death, and have crucified
21 him. But we trusted that it had been he who should have
redeemed Israel. And beside all this, to-day is the third
22 day since these things were done. Yea, and certain
women of our company have astonished us, who were
23 early at the sepulchre, And not finding his body, they
came saying, That they had seen also a vision of angels,
24 who say, he is alive. And some of the men who were
with us, went to the sepulchre, and found *it* so as the
25 women had said; but him they saw not. Then he said
to them, O foolish, and slow of heart, to believe all that
26 the prophets have spoken! Ought not Christ to have
27 suffered these things, and to enter into his glory? And
beginning at Moses and all the prophets, he explained to
them the things in all the scriptures concerning himself.
28 And they drew nigh the village whither they were going,
29 and he made as though he would go farther. But they
constrained him, saying, Abide with us; for it is going
toward

- 30 toward evening, and the day declines. And he went in,
to abide with them, And as he sat at table with them,
he took the bread, and blessed *it*, and brake and gave to
31 them. And their eyes were opened, and they knew him,
32 and he vanished out of their sight. And they said one to
another, was not our hearts burning within us, while he
was talking to us in the way, and opening the scriptures
33 to us? And rising up the same hour, they returned to
Jerusalem, and found the eleven met together, and them
34 that were with them, saying, The Lord is risen indeed,
35 and hath appeared to Simon. And they told the things
done in the way, and how he was known by them in the
breaking of bread.
- 36 And as they spake thus, Jesus himself stood in the midst
37 of them, and saith to them, Peace *be* unto you. But
being terrified and affrighted, they thought they saw a
38 spirit. And he said to them, Why are ye troubled?
39 And why do reasonings arise in your hearts? Behold my
hands and my feet, that it is I myself. Handle me and
see: for a spirit hath not flesh and bones, as you see me
40 have. And having spoken this, he shewed them *his* hands
41 and *his* feet. And while they yet believed not for joy,
and wondered, he said to them, have ye here any meat?
42 And they gave him a piece of a broiled fish and of a
43 honeycomb. And he took *it*, and ate before them.
- 44 And he said to them, These *are* the words which I spake
to you, being yet with you, that all things written in the
law of Moses, and the prophets, and the psalms concern-
45 ing me, must be fulfilled. Then opened he their under-
46 standing, to understand the scriptures, And said to them,
Thus it is written, and thus it behoved Christ to suffer,
47 and to rise from the dead the third day: And that repen-
tance and remission of sins, should be preached in his
name to all nations, beginning at Jerusalem. And ye are
48 witnesses of these things. And behold I send the pro-
49 mise of my Father upon you: but tarry in the city of
Jerusalem, till ye be clothed with power from on
high.
- 50 And he led them out as far as Bethany; and lifting up
51 his hands, he blessed them. And while he was blessing
them, he was parted from them, and carried up into
52 heaven. And they worshipped him, and returned to
53 Jerusalem with great joy, And were continually in the
temple, praising and blessing God.

T H E

GOSPEL according to St. J O H N.

In this Book is set down the history of the Son of God dwelling among men; that

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St. J O H N.

1. **I**N the beginning existed the word, and the word was
- 2 with God, and the word was God. The same was in the beginning with God. All things were made by him,
- 3 and without him was not one single thing made that was
- 4 made. In him was life, and the life was the light of
- 5 men. And the light shineth in darkness, but the darkness perceived it not.
- 6 There was a man sent from God, whose name was John.
- 7 The same came for a testimony, to testify of the light, that

8 that all through it might believe. He was not the light but
9 was sent to testify of the light. This was the true light,
10 who lighteth every man that cometh into the world. He
was in the world, and the world was made by him; yet
11 the world knew him not. He came to his own, and his
own received him not. But as many as received him, to
12 them gave he privilege to become the sons of God, to them
13 that believe in his name: Who were born, not of blood,
nor by the will of the flesh, nor by the will of man, but
of God.

14 And the word was made flesh, and tabernacked among us,
(and we beheld his glory, the glory as of the only begotten
of the father) full of grace and truth.

15 John testified of him and cried, saying, This is he of
whom I said, He that cometh after me is preferred before
16 me, for he was before me. And out of his fulness have
17 we all received, even grace upon grace. For the law
was given by Moses, but grace and truth were by Jesus
18 Christ. No man hath seen God at any time; the only
19 begotten Son, who is in the bosom of the Father, he hath
declared him. And this is the testimony of John, when
the Jews sent Priests and Levites from Jerusalem, to ask
20 him, Who art thou? And he confessed and denied not,
21 but confessed, I am not the Christ. And they asked him,
22 What then, Art thou Elijah? And he saith, I am not.
Art thou the prophet? And he answered, No. Then
said they to him, Who art thou? That we may give an
answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying aloud in the wilder-
ness, Make straight the way of the Lord, as said the
24 prophet Isaiah. And they who were sent were of the
25 Pharisees. And they asked him and said to him, Why
baptizest thou then, if thou art not the Christ, nor Elijah,
26 neither the prophet? John answered them saying, I
baptize with water, but there standeth one among you
27 whom ye know not. He it is, who coming after me, is
preferred before me, whose shoes I am not worthy
28 to unloose. These things were done in Bethabara, beyond
Jordan, where John was baptizing.

29 The next day he seeth Jesus coming towards him, and
saith, Behold the Lamb of God, who taketh away the sin
30 of the world. This is he of whom I said, After me
31 cometh a man who is preferred before me for he was before
me. And I knew him not, but that he might be manifested
32 to Israel, therefore am I come baptizing with water. And
John testified, saying, I saw the spirit descending from
heaven

- 33 heaven as a dove, and it abode upon him. And I knew him not, but he that sent me to baptize with water, he had said to me, on whom thou shalt see the spirit descending and abiding on him, this is he who baptizeth with the Holy Ghost. And I saw it, and testified, that this is the Son of God.
- 35 Again, the next day, John was standing, and two of his disciples, And looking upon Jesus walking he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. And Jesus turning and seeing them following, saith to them, What seek ye? They said to him, Rabbi, that is, being interpreted, Master) where dwellest thou? He saith to them, Come and see. They came and saw where he dwelt and abode with him that day; for it was about the tenth hour. Andrew, Simon Peter's brother, was one of the two who had heard John *speak* and followed him. He first findeth his own brother Simon, and saith to him, We have found the Messiah (which is, being interpreted, the Christ.) And he brought him to Jesus. And Jesus looking upon him, said, Thou art Simon, the son of Jonah: thou shalt be called Cephas, which is by interpretation, Peter.
- 43 The day following he was minded to depart into Galilee, and findeth Philip, and saith to him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael and saith to him, we have found him, whom Moses in the law and the prophets described, Jesus of Nazareth, the son of Joseph. And Nathanael saith to him, Can any good thing come out of Nazareth? Philip saith to him, Come and see. Jesus saw Nathanael coming toward him, and saith of him, Behold an Israelite indeed, in whom is no guile. Nathanael saith to him, Whence knowest thou me? Jesus answered and said to him, Before Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and saith to him, Rabbi, thou art the Son of God, thou art the King of Israel. Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. And he saith to him, Verily, verily I say to you, Hereafter ye shall see the heaven opened, and the angels of God ascending and descending on the Son of Man.

II. And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both

Jesus

Jesus and his disciples were invited to the marriage:
3 And wine failing short, the mother of Jesus saith to him,
4 They have not wine. Jesus saith to her, Woman, what
5 is it to me and thee? Mine hour is not yet come. His
mother saith to the servants, Whatsoever he saith to you,
6 do. And there were set there six water-pots of stone,
after the manner of the purifying of the Jews, containing
two or three measures apiece. Jesus saith to them, Fill
7 the water-pots with water. And they filled them up to
8 the brim. And he saith to them, Draw out now, and
carry to the governor of the feast. And they carried it.
9 When the governor of the feast had tasted the water that
was made wine (he knew not whence it was, but the
servants that had drawn the water knew) the governor of
10 the feast calleth the bridegroom, And saith to him,
Every man doth set out good wine first, and when men
have well drank, then that which is worst: *but* thou hast
11 kept the good wine till now. Jesus wrought this begin-
ning of miracles in Cana of Galilee, and manifested his
glory, and his disciples believed on him.

12 **A**FTER this he went down to Capernaum, he and
his mother, and his brethren, and his disciples:
13 and they tarried there not many days. For the passover
of the Jews was nigh, and Jesus went up to Jerusalem,
14 And found in the temple them that sold oxen, and sheep,
15 and doves, and the changers of money sitting. And
having made a scourge of rushes, he drove all out of the
temple, both the sheep and the oxen, and poured out the
16 changers' money, and overthrew the tables, And said to
them that sold doves, Take these things hence; make not
17 my Father's house a house of traffick. And his disciples
remembered that it is written, The zeal of thine house
18 eateth me up. Then answered the Jews and said to
him, What sign shewest thou us, seeing thou dost these
19 things? Jesus answered and said to them, Destroy this
20 temple, and I will raise it up in three days. Then said
the Jews, Forty and six years was this temple in build-
21 ing, and wilt thou raise it up in three days? But he
22 spake of the temple of his body. When therefore he
was risen from the dead, his disciples remembered that
he had said this: and they believed the scripture, and the
23 word which Jesus had said. Now when he was in Jeru-
salem at the passover, on the feast day, many believed in
24 his name, beholding the miracles which he did. But
Jesus did not trust himself to them, because he knew all

25 men. And needed not that any should testify of man; for he knew what was in man.

III. **N**OW there was a man of the Pharisees, named
 2 Nicodemus, a ruler of the Jews. The same
 came to him by night, and said to him, Rabbi, we know,
 that thou art a teacher come from God: for no man can
 do the miracles which thou dost, except God be with
 3 him. Jesus answered and said to him, Verily, verily I
 say unto thee, Except a man be born again he cannot
 4 see the kingdom of God. Nicodemus saith to him, How
 can a man be born when he is old? Can he enter a
 second time into his mother's womb, and be born?
 5 Jesus answered, Verily, verily I say unto thee, Except
 a man be born of water and the spirit, he cannot enter
 6 into the kingdom of God. That which is born of the
 flesh, is flesh: and that which is born of the spirit is
 7 spirit. Marvel not that I said unto thee, Ye must be
 8 born again. The wind bloweth where it listeth, and
 thou hearest the sound thereof, but canst not tell, whence
 it cometh, and whither it goeth: so is every one that is
 9 born of the spirit. Nicodemus answered and said to
 10 him, How can these things be? Jesus answered and said
 to him, Art thou a teacher of Israel, and knowest not
 11 these things? Verily, verily I say to thee, we speak what
 we know, and testify what we have seen; yet ye re-
 12 ceive not our testimony. If I have told you earthly
 things, and ye believed not, how would ye believe, if I
 13 told you heavenly things? For no one hath gone up to
 heaven, but he that came down from heaven, the Son of
 14 man, who is in heaven. And as Moses lifted up the ser-
 pent in the wilderness, so must the Son of man be lifted
 15 up, That whosoever believeth on him, may not perish,
 16 but have everlasting life. For God so loved the world,
 that he gave his only begotten Son, that whosoever be-
 lieveth on him, may not perish, but have everlasting life.
 17 For God sent not his Son into the world, to condemn the
 world, but that the world might be saved through him.
 18 He that believeth on him, is not condemned; but he that
 believeth not, is condemned already, because he hath not
 believed on the name of the only begotten Son of God.
 19 And this is the condemnation, that light is come into the
 world, and men loved darkness rather than light, because
 20 their deeds were evil. For every one that doth evil,
 hateth the light, neither cometh to the light, lest his deeds
 21 should be reprov'd. But he that practiseth the truth,
 cometh

cometh to the light, that his deeds may be made manifest, that they are wrought in God.

- 22 **A**FTER these things Jesus and his disciples went
into the land of Judea, and there he tarried with
23 them and baptized. And John also was baptizing in
Enon, near Salim, because there was much water there;
24 and they came and were baptized. For John was not yet
cast into prison.
- 25 Then there arose a dispute between some of John's
26 disciples and the Jews, about purifying. And they came
to John, and said to him, Rabbi, he that was with thee
beyond Jordan, to whom thou gavest testimony, be-
27 hold he baptizeth, and all men come to him. John an-
swered and said, A man can receive nothing, unless it be
28 given him from heaven. Ye yourselves bear me wit-
ness that I said, I am not the Christ, but I am sent
29 before him. He that hath the bride is the bridegroom;
but the friend of the bridegroom who standeth and hear-
eth him, rejoiceth greatly, because of the bridegroom's
30 voice: this my joy therefore is fulfilled. He must in-
crease, but I *must* decrease. He that cometh from above
31 is above all; he that is of the earth is earthly, and speak-
eth of the earth: he that cometh from heaven is above all.
32 And what he hath seen and heard, that he testifieth: yet
33 no man receiveth his testimony. He that hath received
his testimony, hath set to his seal, that God is true:
34 For he whom God hath sent, speaketh the words of
God; for God giveth not *him* the Spirit by measure.
- 35 The Father loveth the Son, and hath given all things into
36 his hand. He that believeth on the Son hath everlasting
life: but he that obeyeth not the Son, shall not see life,
but the wrath of God abideth on him.

- IV. **W**HEN therefore the Lord knew, that the Phari-
sees had heard, Jesus maketh and baptizeth
2 more disciples than John, (Though Jesus himself bap-
3 tized not: but his disciples) He left Judea, and departed
again into Galilee. And he must needs go through Sa-
4 maria. Then cometh he to a city of Samaria, called
Sychar, near the field that Jacob gave to his son Joseph.
5 Now Jacob's well was there. Jesus therefore being
6 wearied with the journey, sat thus by the well. It was
7 about the sixth hour. There cometh a woman of Sa-
maria to draw water. Jesus saith to her, Give me to
8 drink. (For his disciples were gone to the city to buy
9 *meat*.) Then saith the Samaritan woman to him, How
dost

dost thou, being a Jew, ask drink of me, who am a Samaritan woman? For the Jews have no dealings with
 10 the Samaritans. Jesus answered and said unto her, If thou hadst known the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living
 11 water? The woman saith to him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water? Art thou greater than our father
 12 Jacob, who gave us the well, and himself drank thereof, and his children, and his cattle? Jesus answered and
 13 said to her, Whosoever drinketh of this water, will thirst again. But whosoever drinketh of the water that I shall
 14 give him will never thirst, but the water that I shall give him, will become in him a fountain of water, springing
 15 up into everlasting life. The woman saith to him, Sir, give me this water, that I thirst not, neither come hither
 16 to draw. Jesus saith to her, Go, call thy husband and come hither. The woman answered and said, I have no
 17 husband. Jesus said to her, Thou hast well said, I have no husband; For thou hast had five husbands, and he
 18 whom thou now hast, is not thy husband: this thou saidst truly. The woman saith to him, Sir, I perceive that
 19 thou art a prophet. Our fathers worshipped in this mountain: but ye say, that in Jerusalem is the place
 20 where men ought to worship. Jesus saith to her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor at Jerusalem, worship the
 21 Father. Ye worship ye know not what: we know what we worship; for salvation is from the Jews. But the hour
 22 cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father
 23 seeketh such to worship him. God is a spirit, and they that worship must worship *him* in spirit and *in* truth.
 24 The woman saith to him, I know that the Messiah is coming, who is called Christ: when he is come, he will
 25 tell us all things. Jesus saith to her, I that speak to thee am *he*. And upon this came his disciples, and marvelled that he talked with a woman. Yet none said, What
 26 seekest thou? or, Why talkest thou with her? The woman then left her water-pot, and went into the city,
 27 and saith to the men, Come, see a man who told me all things that ever I did; is not this the Christ? Then they
 28 went out of the city, and came to him.
 29 In the mean time his disciples prayed him, saying,
 30 Master, eat. But he said to them, I have meat to eat that

33 that ye know not of. The disciples said one to another,
34 Hath any man brought him to eat? Jesus saith to him, My
meat is, to do the will of him that sent me, and to finish
35 his work. Say ye not, There are yet four months, and
the harvest cometh? Lo, I say to you, Lift up your eyes,
and survey the fields, for they are white already to the
36 harvest. And he that reapeth, receiveth wages and gather-
eth fruit to life eternal, that both he that soweth and he
37 that reapeth may rejoice together. And herein is the
38 saying true, One soweth and another reapeth. I have
sent you to reap that whereon ye have bestowed no
labour: others have laboured, and ye are entered into
their labour.

39 And many of the Samaritans out of the city believed on
him, for the saying of the woman testifying, He told me
40 all that ever I did. So when the Samaritans were come
to him, they besought him to tarry with them. And he
41 abode there two days. And many more believed, because
42 of his word, And said to the woman, We no longer
believe, because of thy saying: for we have heard him
ourselves, and know that this is indeed the Christ, the
Saviour of the world.

43 After the two days, he departed thence, and went into
44 Galilee. (Now Jesus himself had testified, That a
45 prophet hath not honour in his own country.) And
when he was come into Galilee, the Galileans received
him, having seen all the things that he did in Jerusalem
at the feast. For they also had come to the feast.

46 So he came again to Cana of Galilee, where he had made
water wine. And there was a certain nobleman, whose
47 son was sick at Capernaum, When he heard that Jesus
was come out of Judea into Galilee, he went to him, and
besought him to come down and heal his son, for he was
48 at the point of death. Jesus said to him, Unless ye see
49 signs and wonders, ye will in no wise believe. The
nobleman said to him, Sir, come down, ere my child die.
50 Jesus said to him, Go; thy son liveth. And the man
believed the word that Jesus spake to him, and he went.
51 And as he was now going down, his servants met him and
52 told him, saying, Thy son liveth. Then he asked of them
the hour when he amended. And they said to him,
53 Yesterday at the seventh hour, the fever left him. So the
father knew, *it was* at the same hour, in which Jesus had
54 said to him, Thy son liveth. And himself believed, and
his whole house. This second miracle again Jesus wrought,
being come out of Judea into Galilee.

V. **A**FTER this there was a feast of the Jews, and Jesus
 2 went up to Jerusalem. Now there is in Jerusalem by the sheep-gate, a bath, which is called in the
 3 Hebrew tongue, Bethesda, having five porticos. In these
 4 lay a great multitude of diseased, of blind, halt, withered,
 5 waiting for the moving of the water. For an angel went
 6 down at certain times into the bath, and the water was
 7 troubled: and whosoever went in first, after the troubling
 8 of the water, was made whole, whatsoever disease he had.
 9 And a certain man was there, who had been diseased eight
 10 and thirty years. Jesus seeing him lie, and knowing that
 11 he had now been diseased a long time, saith to him,
 12 Desirest thou to be made whole? The infirm man answered
 13 him, Sir, I have no man to put me into the bath, when the
 14 water is troubled; and while I am coming, another
 15 steppeth down before me. Jesus saith to him, Rise, take
 16 up thy bed and walk. And immediately the man was
 17 made whole, and took up his bed and walked; and the
 18 same day was the sabbath. Then said the Jews to him
 19 that was healed, It is the sabbath: it is not lawful for
 20 thee to take up thy bed. He answered, He that made me
 21 whole, he said to me, Take up thy bed and walk. Then
 22 asked they him, Who is the man that said to thee, Take
 23 up thy bed and walk? And he that was healed knew not
 24 who he was; for Jesus had retired, a multitude being in
 25 the place.
 26 Afterwards Jesus findeth him in the temple, and said
 27 to him, Lo, thou art made whole: sin no more, lest a
 28 worse thing come to thee. The man departed and told
 29 the Jews that it was Jesus who had made him whole.
 30 And therefore the Jews persecuted Jesus, because he had
 31 done these things on the sabbath. But Jesus answered
 32 them, My Father worketh until now, and I work.
 33 Therefore the Jews sought the more to kill him, because
 34 he not only broke the sabbath, but also said that God
 35 was his own Father, making himself equal with God.
 36 Then answered Jesus and saith to them, Verily verily I say
 37 unto you, the Son can do nothing of himself, but what he
 38 seeth the Father do; but what things soever he doth, these
 39 also doth the Son likewise. For the Father loveth the
 40 Son, and sheweth him all things that himself doth: And
 41 he will shew him greater works than these, so that ye will
 42 marvel. For neither doth the Father judge any one, but
 43 hath given all judgment to the Son: that all men may ho-
 44 nour the Son, as they honour the Father. He that honour-
 45 eth not the Son, honoureth not the Father that sent him.

4 Verily.

24 Verily, verily, I say unto you, he that heareth my word,
 and believeth on him that sent me, hath everlasting life,
 and cometh not into condemnation, but is passed from
 25 death to life. Verily, verily, I say to you, The hour is
 coming, and now is, when the dead shall hear the voice of
 26 the Son of God, and they that hear shall live. For as the
 Father hath life in himself, so hath he given to the Son
 27 also to have life in himself. And hath given him authority
 to execute judgment likewise, because he is the Son of man.
 28 Marvel not at this : for the time is coming, in which all
 29 that are in the graves shall hear his voice, And shall come
 forth, they that have done good to the resurrection of life,
 and they that have done evil to the resurrection of damna-
 30 tion. I can do nothing of myself: as I hear, I judge, and
 my judgment is just; because I seek not my own will,
 31 but the will of him that sent me. If I testify of myself,
 32 my testimony is not valid. There is another that testi-
 fieth of me, and I know that the testimony which he
 testifieth of me is valid.
 33 Ye sent to John, and he bare testimony to the truth.
 34 But I receive not testimony from man: but these things I
 35 say, that ye may be saved. He was a burning and a
 shining light, and ye were willing for a season to rejoice
 36 in his light. But I have a greater testimony than *that* of
 John: for the works which the Father hath given me to
 fulfil, the very works that I do testify of me, that the
 37 Father hath sent me. And the Father who hath sent me,
 he hath testified of me: ye have neither heard his voice
 38 at any time, nor seen his form. And ye have not his word
 abiding in you: for whom he hath sent, ye believe not,
 39 Search the Scriptures: in them ye are assured ye have eter-
 40 nal life: and it is they that testify of me. Yet ye will
 41 not come to me, that ye may have life. I receive not
 honour from men. But I know you, that ye have not the
 love of God in you. For I am come in my Father's name,
 42 and ye receive me not: If another shall come in his own
 43 name, him will ye receive. How can ye believe, while
 44 ye receive honour one of another, and seek not the honour
 45 that is from God only? Think not that I will accuse you
 to the Father: there is one that accuseth you, *even* Moses,
 46 in whom ye trust. For had ye believed Moses, ye would
 47 have believed me: for he wrote of me. But if ye believe
 not his writings, how shall ye believe my words?

VI. **A**FTER these things, Jesus went over the sea of
 2 Galilee, *the sea of Tiberias*, And a great multitude
 followed

- followed him, because they had seen the miracles which
 3 he did on the diseased. But Jesus went up into the moun-
 4 tain, and sat there with his disciples. And the passover, a
 5 feast of the Jews, was nigh. Jesus then lifting up his
 eyes, and seeing a great multitude coming to him, saith to
 Philip, Whence shall we buy bread, that these may eat?
 6 (But this he said trying him; for he himself knew what
 7 he intended to do.) Philip answered him, Two hundred
 penny worth of bread is not sufficient for them, that each
 8 of them may take a little. One of his disciples, Andrew,
 9 Simon Peter's brother, saith to him, Here is a lad, who
 hath five barley loaves and two small fishes: but what
 are they among so many? Jesus said, Make the men sit
 10 down. (Now there was much grass in the place) So the
 11 men sat down, in number about five thousand. Then
 Jesus took the loaves, and having given thanks, distributed
 to the disciples, and the disciples to them that were sat
 down, and likewise of the fishes as much as they would.
 12 When they were filled, he saith to his disciples, Gather up
 13 the fragments which remain, that nothing be lost. They
 therefore gathered *them*, and filled twelve baskets with the
 fragments of the five barley-loaves, which remained over
 14 and above to them that had eaten. Then those men
 having seen the miracle which Jesus did, said, of a truth
 this is the prophet that was to come into the world.
 15 Jesus therefore knowing, that they were about to come
 and take him by force to make him a king, again retired
 to the mountain all alone.
 16 In the evening, his disciples went down to the sea,
 and entering into the vessel, they went over the sea to-
 17 ward Capernaum: And it was now dark, and Jesus was
 18 not come to them. And the sea ran high, a great wind
 19 blowing. And having rowed about five and twenty or
 thirty furlongs, they see Jesus walking on the sea, and
 20 drawing nigh to the vessel: and they were afraid. But
 21 he saith to them, It is I; be not afraid. Then they
 willingly received him into the vessel; and immediately
 the vessel was at the land to which they were bound.
 22 The day following, the multitude who had stood on the
 other side of the sea, because they saw there was no other
 vessel there, save that one into which his disciples went,
 and that Jesus went not into the vessel with his disciples,
 23 but *that* his disciples were gone away alone: (But there
 came other little vessels from Tiberias, near the place
 where they had eaten bread, after the Lord had given
 24 thanks) When they saw that Jesus was not there, neither
 his

his disciples, they also went aboard the vessels, and came
25 to Capernaum seeking Jesus. And having found him on
the other side of the sea, they said to him Rabbi, when
26 camest thou hither? Jesus answered them and said, Verily
verily I say to you, Ye seek me, not because ye saw the
miracles, but because ye did eat of the loaves, and were
27 satisfied. Labour not for the meat which perisheth, but
for that which endureth to everlasting life, which the Son
of man will give you: for him hath God the Father
28 sealed. Then said they to him, What shall we do that we
29 may work the works of God? Jesus answered and said to
them, This is the work of God, that ye believe on him
30 whom he hath sent. They said therefore to him, What
sign dost thou then, that we may see and believe thee?
31 What dost thou work? Our fathers eat manna in the wil-
derness, as it is written, He gave them bread from heaven
32 to eat. Then said Jesus to them, Verily, verily, I say
unto you, Moses gave you not the bread from heaven;
but my Father giveth you the true bread from heaven.
33 For the bread of God is he that cometh down from heaven,
34 and giveth life to the world. Then said they to him,
35 Lord, ever give us this bread. And Jesus said to them,
I am the bread of life. He that cometh to me shall never
hunger, and he that believeth on me shall never thirst.
36 But I told you, that though ye have seen me, ye believe
37 not. All that the Father giveth me, will come to me, and
38 him that cometh to me, I will in no wise cast out. For I
came down from heaven, not to do my own will, but the
will of him that sent me. And this is the will of him that
39 sent me, That of all which he hath given me, I should lose
40 nothing, but should raise it up at the last day. And this is
the will of him that sent me, that every one who seeth the
Son, and believeth on him, should have everlasting life;
and I will raise him up at the last day.
41 The Jews then murmured about him, because he said,
42 I am the bread which came down from heaven. And they
said, Is not this Jesus, the son of Joseph, whose father and
mother we know? How then saith he, I came down from
43 heaven? Jesus answered and said to them, Murmur not
44 among yourselves. No man can come unto me, unless
the Father who hath sent me, draw him; and I will raise
45 him up at the last day. It is written in the prophets, And
they shall be all taught of God. Every man therefore
that had heard and learned of the Father cometh to me.
46 Not that any man hath seen the Father, save he who is
47 from God; he hath seen the Father. Verily, verily, I say
unto

unto you, he that believeth on me hath everlasting life.
 48 I am the bread of life. Your fathers ate manna in the
 49 wilderness, and yet died. This is the bread which cometh
 down from heaven, that a man may eat of it, and not die.
 50 I am the living bread which came down from heaven:
 51 If any man eat of this bread, he shall live for ever; and
 the bread that I will give, is my flesh; which I will give
 for the life of the world.
 52 The Jews then debated among themselves, saying, How
 53 can this man give us *his* flesh to eat? But Jesus said to
 them, Verily, verily, I say unto you, unless ye eat the
 flesh of the Son of man, and drink his blood, ye have no
 54 life in you. He that eateth my flesh, and drinketh my
 blood, hath eternal life, and I will raise him up at the
 55 last day. For my flesh is meat indeed, and my blood is
 56 drink indeed. He that eateth my flesh, and drinketh my
 57 blood, abideth in me, and I in him. As the living Father
 hath sent me, and I live by the Father, so he that eateth
 58 me, even he shall live by me. This is the bread which
 came down from heaven; not as your fathers ate manna,
 and died: he that eateth of this bread shall live for ever.
 59 These things he said in the synagogue, teaching at Capernaum.
 60 Many of his disciples hearing *it*, said, This is a hard
 61 saying: who can hear it? Jesus knowing in himself that
 his disciples murmured about this, said to them, Doth this
 62 offend you? *What* if ye shall see the Son of man ascend
 63 where he was before? It is the Spirit that quickeneth:
 the flesh profiteth nothing: the words that I have spoken,
 64 *they* are spirit and *they* are life. But there are some of you
 who believe not. (For Jesus had known from the be-
 ginning, who they were that believed not, and who would
 65 not betray him.) And he said, Therefore I said to you,
 That no man can come to me, unless it be given him by
 my Father.
 66 From this *time* many of his disciples went back and
 67 walked no more with him. Then Jesus said to the
 68 twelve, Are ye also minded to go away? Then Simon
 Peter answered him, saying, Lord, to whom shall we go?
 69 Thou hast the words of eternal life. And we have be-
 lieved and known, that thou art the Christ, the Son of the
 70 living God. Jesus answered them, Have not I chosen
 71 you twelve? Yet one of you is a devil. He spake of
 Judas Iscariot, *the son* of Simon; for he it was that was
 about to betray him, being one of the twelve.

- VII. **A**FTER these things Jesus walked in Galilee: for he would not walk in Judea, because the Jews sought to kill him. Now the Jews' feast of tabernacles was nigh. His brethren therefore said to him, Depart hence and go into Judea, that thy disciples *there* also may see the works which thou dost. For no man doth any (thing in secret, but desireth to be publickly known: if thou dost these things shew thyself to the world. (For neither did his brethren believe on him.) Jesus saith to them, My time is not yet come: your time is always ready. The world cannot hate you, but me it hateth; because I testify of it, that its works are evil. Go ye up to the feast; I go not up to this feast yet; because my time is not yet fully come. Having said these things to them, he abode in Galilee.
- 10 But when his brethren were gone up, then he also went up to the feast, not openly, but as it were privately.
- 11 Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the multitude concerning him: for some said, He is a good man, others said, Nay; but he seduceth the people. However no man spake openly of him, for fear of the Jews.
- 14 Now at the middle of the feast, Jesus went up into the temple and taught. And the Jews marvelled, saying, How does this man know letters, having never learned?
- 16 Jesus answered them and said, My doctrine is not mine, but his that sent me. If any man be willing to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true, and there is no unrighteousness in him. Did not Moses give you the law? Yet none of you keepeth the law. Why seek ye to kill me?
- 20 The people answered and said, Thou hast a devil. Who seeketh to kill thee? Jesus answered and said to them, I did one work, and ye all marvel at it. Moses gave you circumcision, (not that it is of Moses, but of the fathers) and ye circumcise a man on the sabbath. If a man receive circumcision on the sabbath, that the law of Moses may not be broken: are ye angry at me because I entirely healed a man on the sabbath? Judge not according to appearance, but judge righteous judgment.
- 25 Then said some of them of Jerusalem, Is not this he whom they seek to kill? And lo he speaketh boldly, and they say nothing to him. Do the rulers know indeed, that this is the Christ? Howbeit, we know this man, whence

whence he is: but when Christ cometh, none knoweth
 28 whence he is. Then cried Jesus in the temple as he taught,
 saying, Do ye both know me, and know whence I am?
 And yet I am not come of myself, but he that sent me is
 29 true, whom ye know not. But I know him; for I am
 30 from him, and he hath sent me. Then they sought to seize
 him; but no man laid hands on him, because his hour
 31 was not yet come. And many of the multitude believed
 on him, and said, When Christ cometh, will he do more
 32 miracles than these which this man hath done? The
 Pharisees heard the multitude whispering such things con-
 cerning him, and the Pharisees and the chief Priests sent
 33 officers to seize him. Then said Jesus to them, Yet a
 little while I am with you, and *then* I go to him that sent
 34 me. Ye shall seek, and shall not find me, and where I
 35 am ye cannot come. Then said the Jews among them-
 selves, Whither will he go, that we shall not find him?
 Will he go to the dispersed among the Greeks, and teach
 36 the Greeks? What saying is this that he said, Ye shall
 seek me, and shall not find *me*? And where I am, ye can-
 not come?
 37 On the last, the great *day* of the feast, Jesus stood and
 cried, saying, If any man thirst, let him come to me and
 38 drink. He that believeth on me, out of his belly (as the
 scripture hath said) shall flow rivers of living water.
 39 This he spake of the spirit, which they who believed on
 him were to receive: for the Holy Ghost was not yet
 40 *given*, because Jesus was not yet glorified. Many of the
 multitude therefore hearing this discourse, said, Certainly
 41 this is the prophet. Others said, This is the Christ. But
 42 some said, Doth Christ come out of Galilee? Hath not
 the scripture said, That Christ cometh of the seed of
 David, and from Bethlehem, the town where David was?
 43 So there was a division among the people concerning him.
 44 And some of them would have seized him; but no man
 45 laid hands on him. So the officers came to the chief
 Priests and Pharisees; and they said to them, Why have
 46 ye not brought him? The officers answered, Never man
 47 spake like this man. The Pharisees answered, Are ye
 48 also deceived? Hath any of the rulers believed on him,
 49 or of the Pharisees? But this populace, who know not
 50 the law are accursed. Nicodemus (he that came to him
 51 by night, being one of them) saith to them, Doth our law
 judge a man before it hear him, and know what he doth?
 52 They answered and said to him, Art thou also a Galilean?

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53 Search and see, that out of Galilee ariseth no prophete. And every man went to his own house.

VIII. **B**UT Jesus went to the mount of Olives. And early in the morning he returned to the temple, and all the people came to him, and sitting down he taught them. And the Scribes and Pharisees bring a woman taken in adultery, and having set her in the midst, they say to him, Master, this woman was taken actually committing adultery. Now Moses hath commanded us in the law to stone such. What therefore sayest thou? This they spoke tempting him, that they might have to accuse him. But Jesus stooping down, wrote with his finger on the ground. And as they continued asking him, he raised himself and said to them, He that is without sin among you, let him first cast the stone at her. Then stooping down again, he wrote on the ground. But they who heard *it*, went out one by one, beginning at the eldest; and Jesus was left alone, and the woman in the midst. Then Jesus raising himself up, said to her, Woman, where are thine accusers? Hath no man condemned thee? She saith, No man, Sir. And Jesus saith unto her, Neither do I condemn thee. Go, and sin no more.

12 Then spake Jesus again to them, I am the light of the world; he that followeth me shall in no wise walk in darkness, but shall have the light of life. The Pharisees therefore said to him, Thou testifiest of thyself; thy testimony is not valid; Jesus answered and said to them, Though I testify of myself, yet my testimony is valid; for I know whence I came, and whither I go; but ye know not whence I came, or whither I go. Ye judge after the flesh: I judge no man. And yet if I judge, my judgment is valid; for I am not alone; but I and the Father that sent me. Even in your law it is written, The testimony of two men is valid. I am one that testify of myself, and the Father that sent me testifieth of me. Then said they to him, Where is thy father? Jesus answered, Ye neither know me nor my Father. If ye had known me, ye would have known my Father also. These words spake he in the treasury, as he taught in the temple. And no man seized him; for his hour was not yet come.

21 Then said Jesus again to them, I go, and ye shall seek me, and shall die in your sin. Whither I go ye cannot come. The Jews said therefore, Will he kill himself? Because he saith, Whither I go ye cannot come.

23 come. And he saith to them, Ye are of them that are
 beneath; I am of them that are above: ye are of this
 24 world; I am not of this world. Therefore I said,
 Ye shall die in your sins; for if ye believe not that I AM,
 25 ye shall die in your sins. Then said they to him, Who
 art thou? And Jesus saith to them, Even what I say
 26 to you from the beginning. I have many things to say
 and to judge of you: but he that sent me is true, and I
 speak to the world the things which I have heard from
 27 him. They understood not, that he spake to them of
 28 the Father. Jesus therefore said to them, When ye shall
 have lifted up the Son of man, then shall ye know that
 I AM, and that I do nothing of myself, but as my Father
 2 hath taught me, I speak these things. And he that sent
 me is with me: the Father hath not left me alone; for I
 30 do always the things that please him. As he spake these
 words many believed on him.
 31 Then said Jesus to the Jews who believed on him,
 If ye continue in my word, ye are my disciples indeed:
 32 And ye shall know the truth, and the truth shall make
 33 you free. They answered him, We are Abraham's off-
 spring, and were never enslaved to any man: how sayest
 34 thou, Ye shall be made free. Jesus answered them,
 Verily, verily, I say unto you, he that committeth sin, is
 35 the slave of sin: And the slave abideth not in the house
 36 for ever; but the Son abideth for ever. If therefore the
 37 Son shall make you free, ye will be free indeed. I know
 that ye are Abraham's offspring; yet ye seek to kill me,
 38 because my word had no place in you. I speak that which
 I have seen with my Father, and ye do that which ye have
 39 heard from your father. They answered and said to him,
 Abraham is our father. Jesus saith to them, If ye were
 the children of Abraham ye would do the works of Abra-
 40 ham. But now ye seek to kill me, a man who have
 told you the truth which I have heard from God. Abra-
 41 ham did not thus. Ye do the deeds of your father.
 They said to him, We were not born of fornication; we
 42 have one Father, even God. Jesus said to them, If God
 were your Father, ye would love me: for I proceeded
 forth, and came from God. I am come not of myself,
 43 but He hath sent me. Why do ye not understand my
 44 discourse? Even because ye cannot hear my word. Ye
 are of your father the devil, and your will is, to do the
 desires of your father. He was a murderer from the be-
 ginning, and abode not in the truth: for there is no truth
 in him. When he speaketh a lie, he speaketh of his own;

for

45 for he is a liar, and the father of it. But because I speak
46 the truth, ye believe me not. Which of you convicteth
me of sin? And if I speak the truth, why do ye not be-
47 lieve me? He that is of God, heareth God's words; ye
48 therefore hear *them* not, because ye are not of God. Then
answered the Jews and said to him, Say we not well,
49 That thou art a Samaritan, and hast a devil? Jesus an-
swered, I have not a devil; but I honour my Father and
50 ye dishonour me. I seek not my own glory; there is
51 one that seeketh *it* and judgeth. Verily, verily, I say
unto you, if a man keep my word, he shall never see
52 death. Then said the Jews to him, Now we know that
thou hast a devil. Abraham is dead and the prophets;
yet thou sayest, If a man keep my word, he shall never
53 taste of death. Art thou greater than our father Abraham,
54 who is dead? The prophets also are dead. Whom
makest thou thyself? Jesus answered, If I honour myself,
my honour is nothing: it is my Father that honoureth
55 me, of whom ye say, He is our God. Yet ye have not
known him: but I know him. And if I should say I
know him not, I should be a liar like you; but I know
56 him, and keep his word. Your father Abraham longed
57 to see my day; and he saw *it* and was glad. Then said
the Jews to him, Thou art not yet fifty years old, and
58 hast thou seen Abraham? Jesus said to them, Verily,
verily, I say unto you, before Abraham was, **I AM**.
59 Then they took up stones to cast at him; but Jesus con-
cealed himself, and went out of the temple, going
through the midst of them, and so passed on.

IX. And as he passed on, he saw a man blind from his
2 birth. And his disciples asked him, saying, Master, who
sinned, this man, or his parents, that he was born blind?
3 Jesus answered, Neither hath this man sinned, nor his
parents; but that the works of God might be made
4 manifest through him. I must work the works of him
that sent me, while it is day; the night is coming, when
5 no man can work. While I am in the world, I am the
6 light of the world. Having said this, he spat on the
ground, and made clay with the spittle, and anointed the
7 eyes of the blind man with the clay. And said to him,
Go wash at the pool of Siloam, (which is by interpre-
tation, Sent.) He went therefore, and washed, and came
seeing.

8 Then the neighbours and they who had seen him before,
when he was blind, said, Is not this he who used to sit
9 begging? Some said, This is he: others, He is like him:

10 *but* he said, I am *he*. They said to him, How were thine
 11 eyes opened? he answered and said, A man called Jesus
 made clay and anointed my eyes, and said to me, Go to
 the pool of Siloam and wash. And I went, and washed,
 12 and received sight. Then said they to him, Where is he?
 He said, I know not.
 13 They bring to the Pharisees the man who had aforetime
 14 been blind. (It was the sabbath, when Jesus made the
 15 clay and opened his eyes.) Again the Pharisees also asked
 him, How he had received his sight? He said to them,
 16 He put clay on my eyes, and I washed, and see. There-
 fore said some of the Pharisees, This man is not of God,
 because he keepeth not the sabbath. Others said, How
 17 can a man that is a sinner do such miracles? And there
 was a division among them. They say to the blind man
 again, What sayest thou of him, for that he hath opened
 18 thine eyes? He said, He is a prophet. But the Jews did
 not believe concerning him, that he had been blind and
 received his sight, till they had called the parents of him
 19 who had received his sight. And they asked them saying,
 Is this your son, who ye say was born blind? How then
 20 doth he now see? His parents answered them, and said,
 We know that this is our son, and that he was born blind.
 21 But how he now seeth, we know not, or who hath opened
 his eyes we know not. He is of age: ask him; he will
 22 speak concerning himself. His parents said this because
 they feared the Jews; for the Jews had already agreed,
 That if any man should own him to be Christ, he should
 23 be put out of the synagogue. Therefore said his parents,
 24 He is of age; ask him. Therefore they called a second
 time the man that had been blind, and said to him, Give
 25 glory to God; we know that this man is a sinner. He
 answered and said, that he is a sinner I know not: one
 26 thing I know, that I was blind and now see. They said
 27 to him again, What did he to thee? How opened he
 thine eyes? He answered them, I have told you already,
 and ye did not hearken: why would ye hear *it* again?
 28 Are ye also willing to be his disciples? Then they reviled
 him and said, Thou art a disciple of that *fellow*; but we
 29 are disciples of Moses. We know that God spake to
 Moses; but we know not this *fellow*, whence he is.
 30 The man answered and said to them, Why herein is a
 marvellous thing, that ye know not whence he is;
 31 although he hath opened my eyes! We know that God
 heareth not sinners; but if a man be a worshipper of God,
 32 and do his will, him he heareth. Since the world began

it was not heard that any man opened the eyes of one that
 33 was born blind. If this man were not of God, he could
 34 do nothing. They answered and said to him, Thou wast
 altogether born in sin, and dost thou teach us? And they
 cast him out.

35 Jesus heard that they had cast him out; and having
 found him, he said to him, Dost thou believe on the Son
 36 of God? He answered and said, Sir, who is he, that
 37 I may believe on him? Jesus said to him, Thou hast both
 38 seen him, and he that talketh with thee is he. And he
 39 said, Lord, I believe. And he worshipped him. Jesus
 said, For judgment am I come into the world, that they
 who see not, may see, and that they who see may become
 40 blind. And some of the Pharisees that were with him
 41 heard this, and said to him, Are we blind also? Jesus said
 to them, If ye had been blind ye would have had no sin.
 But now ye say, We see: therefore your sin remaineth.

X. **V**ERILY, verily, I say to you, he that entereth not by
 the door into the sheepfold, but climbeth up some
 2 other way, he is a thief and a robber. But he that entereth
 3 in by the door is the shepherd of the sheep. To him the
 door-keeper openeth, and the sheep hear his voice, and he
 calleth his own sheep by name, and leadeth them out.
 4 And when he hath led forth his own sheep he goeth
 before them, and the sheep follow him: for they know
 5 his voice. They will not follow a stranger, but will flee
 from him: for they know not the voice of strangers.
 6 This parable spake Jesus to them; but they understood
 not what things they were which he spake to them.
 7 Therefore Jesus said to them again, Verily, verily, I say
 8 unto you, I am the door of the sheep. Whosoever are
 come before me, are thieves and robbers; but the sheep
 9 did not hear them. I am the door; if any one enter in
 by me, he shall be safe, and shall go in and out, and find
 10 pasture. The thief cometh not, but to steal, and to kill,
 and to destroy: I am come, that they may have life,
 11 and that they may have it abundantly: I am the good
 shepherd: the good shepherd layeth down his life for
 12 the sheep. But the hireling, who is not the shepherd,
 whose own the sheep are not, seeth the wolf coming, and
 leaveth the sheep, and fleeth: so the wolf seizeth them,
 13 and scattereth the sheep. The hireling fleeth, because he
 14 is a hireling, and careth not for the sheep. I am the
 good shepherd, and know my *sheep*, and am known of
 15 mine; (As the Father knoweth me, and I know the

Father) and I lay down my life for the sheep. I have
 16 also other sheep which are not of this fold: I must bring
 them likewise, and they will hear my voice, and there shall
 17 be one flock, *and* one shepherd. Therefore doth my
 Father love me, because I lay down my life, that I may
 18 take it again. No one taketh it from me, but I lay it
 down of myself. I have power to lay it down, and I
 have power to take it again. This commission have I
 19 received of my Father. There was again a division
 20 amongst the Jews because of these sayings. Many of them
 said, He hath a devil, and is mad: why hear ye him?
 Others said, These are not the words of one that hath a
 21 devil. Can a devil open the eyes of the blind?

22 **N**OW the feast of the dedication came on at Jerusa-
 23 lem: and it was winter. And Jesus was walking
 24 in the temple, in Solomon's portico. Then came the
 Jews round about him, and said to him, How long dost
 thou keep us in suspense? If thou be the Christ, tell us
 25 plainly. Jesus answered them, I have told you: yet ye
 do not believe: the works that I do in my Father's name,
 26 they testify of me. But, as I have told you, ye do not
 27 believe, because ye are not of my sheep. My sheep hear
 28 my voice, and I know them, and they follow me. And
 I give them eternal life, and they shall never perish,
 29 neither shall any pluck them out of my hand. My Father,
 who gave *them* me, is greater than all; and none shall
 30 pluck *them* out of my Father's hand. I and the Father
 are one.

31 Then the Jews again took up stones to stone him. Jesus
 32 answered them, Many good works have I shewed you
 from my Father; for which of those works do ye stone
 33 me? The Jews answered him, We stone thee not for a
 good work, but for blasphemy, and because thou being a
 34 man, makest thyself God. Jesus answered them, Is it not
 35 written in our law, I said ye are gods? If he call them
 gods to whom the word of God came (and the scripture
 36 cannot be broken) Say ye of him whom God hath sancti-
 fied and sent into the world, Thou blasphemest, because I
 37 said, I am the Son of God? If I do not the works of my
 38 Father, believe me not. But if I do, though ye believe
 not me, believe the works; that ye may know and believe,
 39 that the Father *is* in me, and I in him. Therefore they
 sought again to seize him; but he escaped out of their
 hands.

40 **A**ND he went away again beyond Jordan, to the
 place where John baptized at first, and there he
 abode.

41 abode. And many came to him and said, John did no miracle : but all things that John spake of this man were
42 true. And many believed on him there.

XI. **N**OW one Lazarus, of Bethany, the town of
2 Mary and her sister Martha, was sick. (It was
that Mary who anointed the Lord with ointment, and
wiped his feet with her hair, whose brother Lazarus
3 was sick.) Therefore *his* sisters sent to him, saying,
4 Lord, behold he whom thou lovest is sick. Jesus
hearing *it*, said, This sickness is not to death, but for
the glory of God, that the Son of God may be glorified
5 thereby. Now Jesus loved Martha, and her sister, and
6 Lazarus. So after he had heard that he was sick, he
7 abode still two days in the place where he was. Then
after this he saith to the disciples, Let us go into Judea
8 again. The disciples say to him, Master, the Jews but
now sought to stone thee, and goest thou thither again ?
9 Jesus answered, Are there not twelve hours in the day ?
If any man walk in the day, he stumbleth not, because
10 he seeth the light of this world. But if any man walk
in the night, he stumbleth, because the light is not in
11 him. Thus he spake, and after that he saith to them,
Our friend Lazarus sleepeth ; but I go to awake him.
12 Then the disciples said, Lord, if he sleep, he will recover.
13 Jesus spake of his death ; but they thought he had spoken
14 of the natural rest in sleep. Then said Jesus to them
15 plainly, Lazarus is dead. And I am glad for your
sake I was not there, that ye may believe : but let us go
16 to him. Then said Thomas called Didymus, to his
fellow-disciples, Let us also go, that we may die with
him.

17 When Jesus came, he found he had been near four
18 days in the tomb. (Now Bethany was near Jerusalem,
19 about fifteen furlongs off.) And many of the Jews were
come to Martha and Mary, to comfort them concerning
20 their brother. When Martha heard that Jesus was coming,
21 she went and met him ; but Mary sat in the house. Then
said Martha to Jesus, Lord, if thou hadst been here my
22 brother had not died. But I know even now, that
whatsoever thou wilt ask of God, God will give *it* thee.
23 Jesus said to her, Thy brother shall rise again. Martha
24 said to him, I know that he shall rise again in the resur-
25 rection at the last day. Jesus said to her, I am the
resurrection and the life ; he that believeth in me, though
26 he die, yet shall he live : And whosoever liveth and

believeth in me, though he die, yet shall he live; And
 whosoever liveth and believeth in me, shall not die for
 ever. Believeſt thou this? She ſaith to him, Yea, Lord,
 I believe thou art the Chriſt, the Son of God, who was to
 come into the world. Having ſaid this, ſhe went and
 privately called Mary her ſiſter, ſaying, The Maſter is
 come, and calleth for thee. As ſoon as ſhe heard it, ſhe
 aroſe quickly and came to him. Jeſus was not yet come
 into the town, but was at the place where Martha had met
 him. The Jews then who were with her in the houſe
 and comforted her, ſeeing Mary, that ſhe aroſe up quickly
 and went out, and followed her ſaying, She is gone to
 the tomb, to weep there. When Mary was come where
 Jeſus was, and ſaw him, ſhe fell at his feet, ſaying to him,
 Lord, if thou haſt been here, my brother had not died.
 When Jeſus therefore ſaw her weeping, and the Jews
 weeping who came with her, he groaned deeply, and
 troubled himſelf, And ſaid, Where have ye laid him?
 They ſay to him, Lord, come and ſee. Jeſus wept.
 Then ſaid the Jews, Behold how he loved him! And
 ſome of them ſaid, Could not this perſon who opened the
 eyes of the blind, have even cauſed that this man ſhould
 not have died? Jeſus again groaning in himſelf, cometh
 to the tomb. It was a cave, and a ſtone lay upon it.
 Jeſus ſaith, Take away the ſtone. Martha, the ſiſter of the
 deceased, ſaith to him, Lord, by this time he ſtinketh;
 for he hath been buried four days. Jeſus ſaith to her,
 Said I not to thee, if thou wouldſt believe, thou ſhouldeſt
 ſee the glory of God? Then they took away the ſtone
 from where the dead lay.
 And Jeſus liſted up his eyes and ſaid, Father, I thank
 thee, that thou heareſt me always: but I ſpake this
 becauſe of the people who ſtand by, that they may be-
 lieve that thou haſt ſent me! And having ſpoken thus, he
 cried with a loud voice, Lazarus come forth! And he that
 had been dead came forth, bound hand and foot with
 grave-clothes, and his face was wrapt about with a napkin.
 Jeſus ſaith to them, Loofe him, and let him go.
 Many therefore of the Jews who were come to Mary,
 and had ſeen the things which Jeſus had done, believed
 on him. But ſome of them went to the Pharifees, and
 told them what things Jeſus had done. Then the chief
 prieſts and elders aſſembled a council and ſaid, What do
 we? For this man doth many miracles! If we let him
 thus alone, all men will believe on him, and the Romans
 will come and ſubvert both our place and nation. And

one of them, Caiaphas, being the high-priest that year,
50 said to them, Ye know nothing, Nor consider it is expedient for us, that one man should die for the people,
51 and that the whole nation perish not. He spake not this of himself, but being high-priest that year, he prophesied,
52 that Jesus should die for the nation : And not for that nation only, but that he might also gather into one all the
53 children of God that were scattered abroad. Therefore from that day, they consulted together to put him to death.

54 Jesus therefore walked no longer openly among the Jews, but went thence into the country, near the wilderness, to a city called Ephraim, and there continued with
55 his disciples. And the passover of the Jews was nigh; and many went up to Jerusalem, to purify themselves.
56 Then fought they for Jesus, and said one to another, standing in the temple, What think ye? That he will not
57 come to the feast? Now both the chief priests and Pharisees had given order, That if any man knew where he was, he should shew it, that they might apprehend him.

XII. **T**HEN Jesus, six days before the passover, came to Bethany, where Lazarus was, who had been
2 dead, whom he had raised from the dead. There they made him a supper, and Martha served; but Lazarus was
3 one of them who sat at table with him. Then Mary, taking a pound of ointment, of very costly spikenard, anointed the feet of Jesus, and wiped his feet with her
hair; and the house was filled with the odour of the
4 ointment. But one of his disciples, Judas Iscariot, who
5 was about to betray him, saith, Why was not this ointment sold for three hundred pence, and given to the poor?
6 This he said, not because he cared for the poor, but because he was a thief and had the purse, and bare what was
7 put therein. Then Jesus said, Let her alone; against the day
8 of my burial hath she kept this. Ye have the poor always with you; but me ye have not always.

9 Now much people of the Jews knew that he was there, and came not only for the sake of Jesus, but also to see
10 Lazarus, whom he had raised from the dead. But the chief priests consulted how to kill Lazarus also.
11 Because on his account, many of the Jews went away and believed on Jesus.
12 The next day a great multitude who were come to the feast, having heard that Jesus was coming to Jerusalem,
13 Took branches of palm-trees, and went out to meet him, and

and cried, Hosanna: blessed in the name of the Lord *is*
 14 he that cometh, the king of Israel. And Jesus having
 15 found a young ass, rode thereon, as is written, Fear not,
 daughter of Sion; behold thy king cometh, sitting on an
 16 ass's colt. These things his disciples understood not at
 first; but when Jesus had been glorified, then they re-
 membered, that these things were written of him, and *that*
 17 they had done these things to him. And the multitude
 who were with him, when he called Lazarus out of the
 18 tomb, and raised him from the dead, bare witness. For
 this cause also the multitude went to meet him, because
 19 they heard he had done this miracle. The Pharisees
 therefore said to each other, Perceive ye how ye prevail
 nothing? Behold the world is gone after him.
 20 Now among those who came up to worship at the
 21 feast, there were certain Greeks. These came to Philip
 of Bethsaida in Galilee, and asked him, saying, Sir, we
 22 desire to see Jesus. Philip cometh and telleth Andrew;
 23 and again Andrew and Philip tell Jesus. And Jesus an-
 swered them saying, The hour is come that the Son of
 24 Man should be glorified. Verily, verily, I say unto you,
 Unless a grain of wheat that falleth into the ground die, it
 remaineth alone: but if it die, it bringeth forth much
 25 fruit. He that loveth his life shall lose it: and he that
 hateth his life in this world, shall preserve it to life
 26 eternal. If any man serve me, let him follow me, and
 where I am, there shall also my servant be: if any man
 serve me, him will the Father honour.
 27 Now is my soul troubled. And what shall I say?
 28 Father save me from this hour? But for this cause I came,
 for this hour. Father glorify thy name. Then a voice
 came from heaven, I have both glorified and I will glorify
 29 *it* again. The multitude who stood and heard *it*, said, It
 30 thundered; others said, An angel spake to him. Jesus
 answered and said, This voice came not because of me,
 31 but for your sakes. Now is the judgment of this world:
 32 now shall the prince of this world be cast out. And I,
 when I am lifted up from the earth, will draw all men
 33 to me. (He spake this, signifying what death he should
 34 die.) The multitude answered him, We have heard out
 of the law, that the Christ abideth for ever: and how
 sayest thou, The Son of Man must be lifted up? Who is
 35 this Son of Man? Then Jesus said to them, Yet a little
 while is the light with you. Walk while ye have the
 light, lest darkness overtake you; for he that walketh in
 36 darkness, knoweth not whither he goeth. While ye have
 the

the light, believe in the light, that ye may become children of light. These things spake Jesus, and retiring concealed himself from them.

37 But though he had done so many miracles before them,
38 yet they believed not on him; So that the word of the prophet Isaiah was fulfilled which he said, Lord, who
39 hath believed our report? And to whom hath the aim of the Lord been revealed? Therefore they could not
40 believe, according to what Isaiah said again, He hath blinded their eyes, and hardened their heart, that they might not see with *their* eyes, and understand with their
41 heart, and be converted, that I might heal them. These things said Isaiah, when he saw his glory, and spake of
42 him. Nevertheless many even of the rulers believed on him; but they did not confess *him*, because of the Pharisees, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God.

44 Jesus said with a loud voice, He that believeth on me,
45 believeth not on me, but on him that sent me. And he
46 that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me, may not
47 continue in darkness. If any man hear my words, and believe not, I judge him not; for I am not come to judge
48 the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word which I have spoken, that shall judge him at the
49 last day. For I have not spoken of myself, but the Father who sent me, he gave the commandment, what I
50 should say, and how I should speak. And I know that his commandment is life everlasting; what therefore I speak to you, as the Father hath said to me, so I speak.

XIII. **N**OW before the feast of the passover, Jesus knowing his hour was come, to pass out of this world, to the Father, having loved his own who were in
2 the world, loved them to the end. And while they were at supper (the devil having now put it into the heart of
3 Judas Iscariot, *the son* of Simon, to betray him.) Jesus knowing the Father had given all things into his hands, and that he was come forth from God, and going to God,
4 riseth from supper, and layeth aside his garments, and taking a towel, girded himself. After that, he poured
5 water into the bason, and began to wash the feet of the disciples, and to wipe *them* with the towel wherewith he
was

- 6 was girded. Then cometh he to Simon Peter, who saith
 7 to him, Lord, dost thou wash my feet? Jesus answered
 8 and said to him, What I do, thou knowest not now; but
 thou shalt know hereafter. Peter saith to him, Thou shalt
 9 never wash my feet. Jesus answered him, If I wash thee
 not, thou hast no part with me. Simon Peter saith to
 him, Lord, not my feet only, but also *my* hands and *my*
 10 head. Jesus saith to him, He who hath been bathed,
 needed only to wash *his* feet, and is clean all over: and
 11 ye are clean: but not all. For he knew who would
 betray him: therefore he said, Ye are not all clean.
- 12 So after he had washed their feet, and taken their gar-
 ments, sitting down again, he said to them, Know ye not,
 13 what I have done to you? Ye call me Master and Lord;
 14 and ye say well: for *so* I am. If I then your Lord and
 Master, have washed your feet, ye ought also to wash one
 15 another's feet. For I have given you an example, that ye
 16 may also do as I have done to you. Verily, verily I say
 unto you, the servant is not greater than his Lord, neither
 17 he that is sent greater than he that sent him. If ye know
 these things, happy are ye, if ye do them. I speak not of
 18 you all: I know whom I have chosen, that the scripture
 may be fulfilled, He that eateth bread with me, hath lifted
 19 up his heel against me. Now I tell you before it is done,
 20 that when it is done, ye may believe that I am *he*. Verily,
 verily I say unto you, he that receiveth whomsoever I
 send, receiveth me, and he that receiveth me, receiveth
 him that sent me.
- 21 Jesus having said this, was troubled in spirit, and tes-
 tified, and said, Verily, verily I say unto you, one of you
 22 will betray me. Then the disciples looked one on ano-
 23 ther doubting of whom he spake. Now there was lying
 in the bosom of Jesus one of the disciples whom Jesus
 24 loved. Simon Peter therefore beckoned to him, to ask
 25 who it was of whom he spake. He then, leaning on the
 26 breast of Jesus, saith to him, Lord, who is it? Jesus an-
 swered, It is he to whom I shall give the sop when I have
 dipped it. And having dipped the sop, he gave it to
 27 Judas Iscariot, *the son* of Simon. And after the sop, then
 Satan entered into him. Then said Jesus to him, What
 28 thou dost, do quickly. Now none at the table knew,
 29 why he said this to him. But some thought, as Judas had
 the purse, that Jesus had said to him, Buy what we have
 need of against the feast, or Give something to the poor.
 30 He then having received the sop went out immediately.
 And it was night when he went out.

31 Jesus saith, Now is the Son of man glorified, and God
32 is glorified by him. If God be glorified by him, God
will also glorify him with himself, and will shortly
33 glorify him. Beloved children, yet a little while I am
with you: ye shall seek me, and as I said to the Jews,
34 Whither I go ye cannot come, so now I say to you. A
new commandment I give you, That ye love one another;
35 as I have loved you, that ye also love one another. By
this shall all men know that ye are my disciples, if ye
36 have love to one another. Simon Peter said to him,
Lord, whither goest thou? Jesus answered him, Whither
I go, thou canst not follow me now; but thou wilt fol-
37 low me hereafter. Peter saith to him, Lord, why cannot
I follow thee now, I will lay down my life for thy sake?
38 Jesus answered him, Wilt thou lay down thy life for my
sake? Verily, verily I say to thee, the cock shall not have
crowed, till thou hast denied me thrice.

XIV. Let not your heart be troubled: believe in God:
2 believe also in me. In my Father's house are many
mansions; if not, I would have told you. I go to prepare a
3 place for you. And if I go and prepare a place for you,
I will come again and receive you to myself, that where I
4 am, ye may be also. And whither I go, ye know, and
5 the way ye know. Thomas saith to him, Lord, we know
not whither thou goest, and how can we know the way?
6 Jesus saith, I am the way, and the truth, and the life; no
7 man cometh to the Father, but by me. If ye had known
me, ye would have known my Father also: from hence-
forth ye have known him, and have seen him.
8 Philip saith to him, Lord, shew us the Father, and it suf-
9 ficeth us. Jesus saith to him, Have I been so long with you,
and hast thou not known me, Philip? He that hath seen
me, hath seen the Father: and how sayest thou, Shew us
10 the Father? Believest thou not, that I *am* in the Father,
and the Father in me? The words that I speak to you, I
speak not of myself; and the Father that dwelleth in me,
11 he doth the works. Believe me, because I *am* in the
Father, and the Father in me: but if not, believe me for
12 the sake of the works. Verily, verily I say unto you,
he that believeth on me, the works which I do shall he do
also; and greater than these shall he do, because I go to
13 my Father. And whatsoever ye shall ask in my name,
I will do it: that the Father may be glorified through
14 the Son. If ye shall ask any thing in my name, I will
do it.

- 15 If ye love me, keep my commandments, And I will
 ask the Father, and he will give you another Comforter,
 16 to remain with you for ever, *Even* the Spirit of truth,
 whom the world cannot receive, because it seeth him not,
 17 neither knoweth him. But ye know him, for he re-
 18 maineth with you, and shall be in you. I will not leave
 19 you orphans; I come to you. Yet a little while, and
 the world seeth me no more: but ye see me: because I
 20 live, ye shall live also. At that day ye shall know that I
 21 am in my Father, and ye in me, and I in you. He that
 hath my commandments, and keepeth them, he it is that
 loveth me: and he that loveth me, shall be loved by my
 Father, and I will love him, and will manifest myself to
 him.
 22 Judas (not Iscariot) saith to him, Lord, how is it, that
 thou art about to manifest thyself to us, and not to the
 23 world? Jesus answered and said to him, If any man love
 me, he will keep my words; and my Father will love
 him, and we will come to him, and make our abode with
 24 him. He that loveth me not, keepeth not my words:
 and the word which ye hear is not mine, but the Father's
 who sent me.
 25 These things have I spoken to you, while I remained
 26 with you. But the Comforter, the Holy Ghost, whom
 the Father will send in my name, he will teach you all
 things, and will bring all things to your remembrance,
 27 whatsoever I have said to you. Peace I will leave with
 you; my peace I will give unto you; not as the world
 giveth, give I unto you. Let not your heart be troubled,
 28 neither let it be afraid. Ye heard me say to you, I go,
 and come *again* to you. If ye loved me, ye would have
 rejoiced, because I go to the Father; for the Father is
 29 greater than me. And now I have told you, before it
 cometh to pass, that when it is come to pass, ye may believe.
 30 Hereafter I shall not talk much with you; for the prince
 31 of this world is coming: but he hath nothing in me: But
 that the world may know that I love the Father, and
 as the Father commanded me, so I do. Arise, let us go
 hence.

- XV. **I** Am the true vine, and my Father is the husband-
 2 man. Every branch in me that beareth not fruit,
 he taketh it away; and every one that beareth fruit, he
 3 purifieth it, that it may bear more fruit. Now ye are
 clean through the word which I have spoken to you.
 4 Abide in me, and I in you. As the branch cannot bear
 fruit

fruit of itself, unless it abide in the vine, so neither *can*
5 ye, unless ye abide in me. I am the vine, ye *are* the
branches. He that abideth in me, and I in him, he
beareth much fruit; but separate from me ye can do no-
6 thing. If any one abide not in me, he is cast out as a
branch, and is withered: and they gather and cast them
7 into the fire, and they are burned. If ye abide in me,
and my words abide in you, ye shall ask whatsoever ye
8 will, and it shall be done for you. Hereby is my Father
glorified, that ye bear much fruit: so shall ye be my dis-
9 ciples. As the Father hath loved me, so have I also loved
10 you. Abide ye in my love. If ye keep my command-
ments, ye shall abide in my love, even as I have kept my
11 Father's commandments, and abide in his love. I have
spoken these things to you, that my joy might remain in
12 you, and your joy might be full. This is my command-
ment, that ye love one another, as I have loved you.
13 No one hath greater love than this, that a man lay down
14 his life for his friends. Ye are my friends, if ye do what-
15 soever I command you. I no longer call you servants,
for the servant knoweth not what his lord doth: but I
have called you friends; for all things that I have heard
16 from my Father, I have made known to you. Ye have
not chosen me, but I have chosen you, and appointed you
that ye may go and bear fruit, and your fruit may remain;
that whatsoever ye shall ask of the Father in my name, he
17 may give it you. This I command you, that ye love one
another.
18 If the world hate you, ye know it hated me, before it
19 hated you. If ye were of the world, the world would
love its own; but because ye are not of the world, but I
have chosen you out of the world, therefore the world
20 hateth you. Remember the word that I said to you,
The servant is not greater than his lord. If they have
persecuted me, they will persecute you: if they have kept
21 my saying, they will keep yours also. But all these things
will they do to you for my name's sake, because they
22 know not him that sent me. If I had not come and
spoken to them, they had not had sin; but now they have
23 no excuse for their sin. He that hateth me, hateth my
24 Father also. If I had not done among them the works
which no other did, they had not had sin: but now have
they seen *them*, and yet hated both me and my Father.
25 So that the word which is written in their law is fulfilled,
26 They hated me without a cause. But when the Com-
forter is come, whom I will send to you from the Father,
the

the Spirit of Truth, who proceedeth from the Father, he shall testify of me. Ye also testify, because ye have been with me from the beginning.

XVI. I have told you these things, that ye may not be offended. They will put you out of the synagogues; yea, the time cometh, that whosoever killeth you, will think he doth God service. These things will they do, because they have not known the Father nor me. But I have told you these things, that when the time shall come, ye may remember I told you them. I did not tell you these things, at the beginning, because I was with you. But now I go to him that sent me, and none of you asketh me, Whither goest thou? But because I have told you these things, sorrow hath filled your heart. But I tell you the truth; it is expedient for you that I go: for if I go not, the Comforter will not come to you; but if I depart, I will send him to you. And he coming will convince the world of sin, and of righteousness, and of judgment; Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.

I have yet many things to say to you; but ye cannot bear them now. But when he, the Spirit of truth is come, he will guide you into all the truth; for he will not speak of himself: but whatsoever he shall hear, he will speak; and he will shew you the things which are to come. He will glorify me; for he will take of mine, and shew it you. All things that the Father hath, are mine: therefore I said, He will take of mine, and shew it you. A little while and ye shall not see me; and again, a little while and ye shall see me, because I go to the Father.

Then some of his disciples said to each other, What is this that he saith to us? A little while and ye shall not see me; and again, a little while and ye shall see me? and, Because I go to the Father? They said therefore, What is that he saith, a little while? We understand not what he saith. Jesus knew they were desirous to ask him, and said to them, Ye enquire among you of this, that I said, A little while and ye shall not see me; and again, a little while and ye shall see me. Verily, verily I say unto you, Ye will weep and lament; but the world will rejoice: ye will be sorrowful; but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come; but when she hath brought forth the child, she no longer remembereth the anguish,

22 anguish, for joy that a man is born into the world. And
 ye now therefore have sorrow; but I will see you again,
 and your heart shall rejoice, and your joy no one taketh
 23 from you. And in that day ye shall not question me
 about any thing. Verily, verily I say unto you, What-
 soever ye shall ask the Father in my name, he will give
 24 you. Hitherto ye have asked nothing in my name: ask
 25 and ye shall receive, that your joy may be full. I have
 spoken these things to you in parables: but the time is
 coming, when I will no longer speak to you in parables,
 26 but will shew you plainly of the Father. At that day ye
 shall ask in my name: and I say not to you, that I will
 27 pray the Father for you. For the Father himself loveth
 you, because ye have loved me, and have believed, that I
 28 came forth from God. I came forth from the Father, and
 am come into the world; again, I leave the world, and
 go to the Father.
 29 His disciples say to him, Lo, now speakest thou plainly,
 30 and speakest no parable. Now we are sure that thou
 knowest all things, and needest not that any should
 question thee: by this we believe that thou camest forth
 31 from God. Jesus answered, Ye do now believe. But
 32 lo, the hour is coming, yea, is already come, that ye will
 be scattered every one to his own, and will leave me
 alone; and yet I am not alone: for the Father is with
 33 me. I have spoken these things to you, that ye may
 have peace in me. In the world ye shall have tribulation;
 but take courage. I have overcome the world.

XVII. **T**HESE things spake Jesus, and lifted up his eyes
 to heaven, and said, Father, the hour is come:
 2 glorify thy Son; that thy Son also may glorify thee: As
 thou hast given him power over all flesh, that he may
 3 give eternal life to all whom thou hast given him. And
 this is life eternal, to know thee, the only true God, and
 4 Jesus Christ, whom thou hast sent. I have glorified
 5 thee on earth. I have finished the work which thou
 gavest me to do. And now, Father, glorify thou me
 with thyself, with the glory which I had with thee,
 before the world was.
 6 I have manifested thy name to the men whom thou
 7 hast given me out of the world. Thine they were, and
 thou hast given them me, and they have kept my word.
 Now they know, that all things whatsoever thou hast
 8 given me are of thee. For I have given them the words
 which thou gavest me, and they have received them, and
 have

have known surely, that I came forth from thee, and they
 9 have believed that thou hast sent me. I pray for them :
 I pray not for the world, but for them whom thou hast
 10 given me; for they are thine. And all things that are
 mine are thine, and that are thine are mine; and I am
 11 glorified by them. And I am no longer in the world,
 but these are in the world, and I come to thee. Holy
 Father, keep through thy name them whom thou hast
 12 given me, that they may be one, as we *are*. While I was
 with them in the world I kept them through thy name.
 Those whom thou hast given me I have guarded, and
 none of them is lost, but the son of perdition, that the
 13 scripture might be fulfilled. And now I am coming to
 thee, and I speak these things in the world, that they may
 14 have my joy fulfilled in them. I have given them thy
 word, and the world hath hated them, because they are
 15 not of the world, even as I am not of the world. I do
 not pray that thou wouldest take them out of the world,
 but that thou wouldest keep them from the evil one.
 16 They are not of the world, as I am not of the world.
 17 Sanctify them through the truth : thy word is truth. As
 18 thou hast sent me into the world, I also have sent them
 19 into the world. And for their sakes I sanctify myself,
 20 that they also may be sanctified through the truth. Neither
 pray I for these alone, but for them also who will believe
 21 on me through their word; That they all may be one ;
 as thou Father, art in me, and I in thee, that they also
 may be one in us; that the world may believe that thou
 22 hast sent me. And the glory which thou hast given me,
 I have given them, that they may be one, as we are one ;
 23 I in them, and thou in me, that they may be perfected in
 one; and that the world may know, that thou hast sent
 24 me, and hast loved them as thou hast loved me. Father,
 I will that these also whom thou hast given me, be with
 me where I am, that they may behold my glory which
 thou hast given me; for thou lovedst me before the foun-
 25 dation of the world. Righteous Father, though the world
 hath not known thee, yet I have known thee, and these
 26 have known that thou hast sent me. And I have declared
 to them thy name, and will declare *it*, that the love
 wherewith thou hast loved me, may be in them, and I in
 them.

XVIII. JESUS having spoken these words, went forth
 with his disciples over the brook Kedron,
 where was a garden, into which he entered and his dis-
 ciples.

- 2 ciples. And Judas also, who betrayed him, knew the place: for Judas had often met there with his disciples.
- 3 Judas then having received a troop of soldiers, and officers from the chief priests and Pharisees, cometh thither with
- 4 lanterns, and torches, and arms. Then Jesus knowing all things that were coming upon him, going forth said to
- 5 them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith to them, I am *he*. And Judas also,
- 6 who betrayed him, stood with them. As soon as he said to them, I am *he*, they went backward, and fell to the
- 7 ground. He asked them again, whom seek ye? And
- 8 they said, Jesus of Nazareth. Jesus answered, I have told you, I am *he*: if therefore ye seek me, let these go: that the saying might be fulfilled which he had spoken, Of them whom thou hast given me, I have lost none.
- 10 Then Simon Peter, having a sword, drew it, and smote
- 11 the high-priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus to Peter, Put up the sword into its scabbard. The cup which my Father hath given me, shall I not drink it?
- 12 Then the soldiers, and the captain, and officers of the
- 13 Jews took Jesus and bound him: And led him away to Annas first (for he was father-in-law to Caiaphas, who
- 14 was high priest that year.) Caiaphas was he who had counselled the Jews, that it was expedient one man
- 15 should die for the people. Now Simon Peter followed Jesus and another disciple. That disciple was known to the high priest, and went with Jesus into the palace
- 16 of the high priest. But Peter stood at the door without: therefore the other disciple, who was known to the high priest, went out, and spake to her that kept the door, and
- 17 brought in Peter. Then saith the maid, who kept the door, to Peter, Art thou also *one* of this man's disciples?
- 18 He saith I am not. And the servants and officers, having made a fire of coals (for it was cold) stood and warmed themselves: and Peter stood with them and warmed
- 19 himself. Then the high priest asked Jesus of his disciples and of his doctrine. Jesus answered him, I spake
- 20 openly to the world; I was continually teaching in the synagogue and in the temple, whither all the Jews resort, and in secret have I said nothing. Why askest thou me? Ask them that heard me, what I said to them: behold,
- 22 they know what I said. When he had said thus, one of the officers, who stood by, gave Jesus a blow,
- 23 saying, Answerest thou the high priest so? Jesus answered, If I have spoken evil, bear witness of the evil: but

24 but if well, why smitest thou me? (Now Annas had sent him bound to Caiaphas the high priest)

25 And Simon Peter was standing and warming himself. They said to him, Art not thou also one of his disciples?

26 He denied and said I am not. One of the servants of the high-priest (being kinsman to him whose ear Peter had

27 cut off) said, Did not I see thee in the garden with him? Peter denied again, and immediately the cock crew.

28 **T**HEN they led Jesus from Caiaphas to the Governor's palace, and it was early; and they went not

29 into the palace themselves, that they might not be defiled, but might eat the passover. Pilate therefore went out to

30 them, and said, What accusation do ye bring against this man? They answered and said to him, If he were not a

31 malefactor, we should not have delivered him to thee. Then said Pilate to them, Take ye him, and judge him

32 according to your law. The Jews said to him, It is not lawful for us to put any man to death: So the saying

33 of Jesus was fulfilled, which he spake, signifying what death he should die. Then Pilate returned into the

34 palace, and called Jesus, and said to him, Art thou the king of the Jews? Jesus answered him, Sayest thou this

35 of thyself? or did others tell it thee of me? Pilate answered, Am I a Jew? Thy own nation, even the chief

36 priests, have delivered thee to me. What hast thou done? Jesus answered, My kingdom is not of this world:

37 if my kingdom were of this world, my servants would have fought, that I might not be delivered to the Jews:

38 but my kingdom is not from hence. Pilate said to him, Art thou a king then? Jesus answered, Thou sayest, I am

39 a king. To this end was I born, and for this cause came I into the world, that I might bear witness to the truth.

40 Every one that is of the truth, heareth my voice. Pilate saith to him, What is truth? And having said this, he

went out again to the Jews, and saith to them, I find no fault in him. But ye have a custom, that I should release

41 to you one at the passover: will ye therefore that I release to you the king of the Jews? Then cried they all

again, saying, Not this man but Barabbas. Now Barabbas was a robber.

XIX. Then Pilate therefore took Jesus and scourged him. And the soldiers having platted a crown of thorns, put it

3 on his head, and put on him a purple robe, And said, Hail, king of the Jews. And they smote him on the

4 cheeks. Pilate went out again, and saith to them, Lo, I bring him forth to you, that ye may know I find no fault

in

5 in him. Then Jesus came forth, wearing the crown of
6 thorns, and the purple robe. And he saith to them,
Behold the man. But when the chief priests and the
officers saw him, they cried out, saying, Crucify, crucify
7 him. Pilate saith to them, Take ye him and crucify
him; for I find no fault in him. The Jews answered
him, We have a law and by our law he ought to die,
8 because he made himself the Son of God. When Pilate
heard that saying, he was the more afraid, And returned
9 into the palace, and saith to Jesus, Whence art thou? But
10 Jesus gave him no answer. Then Pilate saith to him,
Speakest thou not to me? Knowest thou not, that I have
power to crucify thee, and have power to release thee?
11 Jesus answered, Thou couldst have no power over me,
unless it were given thee from above: therefore he that
12 delivered me to thee, hath the greater sin. Upon this
Pilate sought to release him: but the Jews cried out, say-
ing, If thou release this man, thou art not a friend to
Cæsar. Whosoever maketh himself a king, speaketh
13 against Cæsar. Pilate hearing this saying, brought Jesus
forth, and sat on the judgment seat, in a place called the
14 Pavement, but in Hebrew, Gabbatha; (It was the pre-
paration of the passover, and about the third hour.) And
15 saith to the Jews, Behold your king. But they cried out,
Away with him, away with him, crucify him. Pilate saith
to them, Shall I crucify your king? The chief priests
16 answered, We have no king but Cæsar. Then delivered
he him to them, to be crucified.
17 And they took Jesus and led him away. And he
bearing his cross, went forth to the place, called *the place*
of a skull, which is called in the Hebrew, Golgotha:
18 Where they crucified him, and two others with him, one
19 on each side, and Jesus in the midst. And Pilate wrote
an inscription also, and put it on the cross: and the
writing was, JESUS OF NAZARETH THE KING
20 OF THE JEWS. Many of the Jews read this inscrip-
tion; for the place where Jesus was crucified, was near
the city; and it was written in Hebrew, and Greek, and
21 Latin. Then said the chief priests to Pilate, Write not,
the king of the Jews; but that he said, I am the king of
22 the Jews. Pilate answered, What I have written, I have
written. And the soldiers, when they had crucified
23 Jesus, took his garments and made four parts, to every
soldier a part, and also *his* vesture: now the vesture was
24 without seam, woven from the top throughout. They
said therefore one to another, Let us not rent it, but cast
lots

lots for it, whose it shall be; that the scripture might be fulfilled which saith, They parted my garments among them, and cast lots for my vesture. These things therefore the soldiers did.

- 25 Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary, *the wife* of Cleopas, and
 26 Mary Magdalene. Jesus therefore seeing his mother, and the disciple standing by, whom he loved, saith to his
 27 mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour the disciple took her to his own home.
- 28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I
 29 thirst. Now there was set a vessel full of vinegar. And filling a sponge with vinegar, and putting it on a *stalk of*
 30 hyssop, they put it to his mouth. When Jesus had taken the vinegar, he said, It is finished, and bowing the head, he delivered up *his* spirit.
- 31 Now because it was the preparation, lest the bodies should remain upon the cross on the sabbath (for the sabbath was a great day) the Jews besought Pilate, that their legs might be broken, and they might be taken away.
- 32 Then came the soldiers, and brake the legs of the first, and of the other who was crucified with him, But coming
 33 to Jesus, when they saw he was dead already, they brake
 34 not his legs. But one of the soldiers pierced his side with a spear, and forthwith there came out blood and water.
- 35 And he that saw, hath testified *it*, and his testimony is true: and he knoweth that he saith true, that ye also may
 36 believe. For these things were done that the scripture
 37 might be fulfilled, A bone of it shall not be broken. And again another scripture saith, They shall look on him whom they have pierced.
- 38 And after these things, Joseph of Arimathea (being a disciple of Jesus, but secretly, for fear of the Jews) asked Pilate leave to take away the body of Jesus: and Pilate gave him leave. He came therefore and took the body of
 39 Jesus. And Nicodemus also came (who at first had come to Jesus by night) bringing a mixture of myrrh and aloes,
 40 about a hundred pounds. So they took the body of Jesus, and wrapped it in linen clothes with the spices, as
 41 the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden, and in the garden a new sepulchre, in which no man had ever
 42 been laid. There therefore they laid Jesus, because of the

the preparation-day of the Jews; for the sepulchre was nigh.

- XX. **T**HE first day of the week cometh Mary Magdalene early, while it was yet dark, to the sepulchre, and seeth the stone taken away from the sepulchre.
- 2 Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them, They have taken away the Lord out of the sepulchre,
- 3 and we know not where they have laid him. Then Peter went out and the other disciple, and came to the sepulchre.
- 4 They both ran together: but the other disciple out-ran Peter, and came first to the sepulchre. And stooping down, he seeth the linen clothes lying; yet went
- 5 he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes
- 7 lie, And the napkin that had been about his head, not lying with the linen clothes, but folded up in a place
- 8 by itself. Then the other disciple, who came first to the
- 9 sepulchre, went in; and he saw and believed. For as yet they knew not the scripture, that he must rise again
- 10 from the dead. Then the disciples went home again.
- 11 But Mary stood without at the sepulchre weeping. And
- 12 as she wept, she stooped down into the sepulchre, And seeth two angels in white sitting, where the body of Jesus
- 13 had laid, one at the head, and one at the feet. And they say to her, Woman, why weepest thou? She saith to them, They have taken away my Lord, and I know
- 14 not where they have laid him. And having said this, she turned herself back, and seeth Jesus standing, but
- 15 knew not that it was Jesus. Jesus saith to her, Woman, why weepest thou? She supposing him to be the gardner, saith to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will tell take him away.
- 16 Jesus saith to her, Mary! She turning, saith to him,
- 17 Rabboni; that is, Master. Jesus saith to her, Touch me not; for I am not yet ascended to my Father. But go to my brethren and say to them, I ascend to my Father,
- 18 and your Father, and to my God and your God. Mary Magdalene cometh and telleth the disciples, that she had seen the Lord, and that he had spoken these things to her.
- 19 The same day, the first day of the week, at evening, the doors being shut, where the disciples were assembled, for fear of the Jews, Jesus came and stood in
- 20 the midst, and saith to them, Peace be unto you. And
having

- having said this, he shewed them his hands and his side. Then were the disciples glad, when they saw the Lord.
- 21 Then said Jesus to them again, Peace *be* unto you. As
 22 the Father hath sent me, even so I send you. And having
 said this, he breathed on *them*, and saith to them,
 23 Receive ye the Holy Ghost. Whose soever sins ye remit,
 they are remitted to them; and whose soever sins ye
 retain, they are retained
- 24 But Thomas called Didymus, one of the twelve, was
 25 not with them when Jesus came. The other disciples
 therefore said to him, We have seen the Lord. But he
 said to them, Unless I see the print of the nails in his
 hands, and put my finger into the place of the nails,
 and thrust my hand into his side, I will not believe.
- 26 And after eight days his disciples were shut up again
 within, and Thomas with them. Jesus cometh, the
 doors being shut, and stood in the midst and said, Peace
 27 *be* unto you. Then said he to Thomas, Reach hither thy
 finger, and behold my hands, and reach hither thy hand,
 and thrust it into my side, and be not faithless, but be-
 28 lieving. And Thomas answered and said to him, My
 29 Lord, and my God. Jesus saith to him, Because thou
 hast seen me, thou hast believed: happy *are* they that have
 not seen, and yet have believed.
- 30 And Jesus wrought many other miracles also, in the
 presence of his disciples, which are not written in this
 31 book. But these are written, that ye may believe that
 Jesus is the Christ, the Son of God, and that believing
 ye may have life through his name.
- XXI. After these things Jesus manifested himself again to
 the disciples at the sea of Tiberias; he manifested *himself*:
 2 thus. There were together Simon Peter and Thomas
 called Didymus, and Nathanael of Cana in Galilee, and
 the *sons* of Zebedee, and two other of his disciples.
- 3 Simon Peter saith to them, I go a fishing. They say to
 him, We also go with thee. They went out and entered
 4 into the vessel, but caught nothing that night. When the
 morning was come, Jesus stood on the shore; but the
 5 disciples knew not that it was Jesus. Then Jesus saith to
 them, Children, have ye any meat? They answered
 6 him, No. And he said to them, Cast your net on the
 right side of the vessel, and ye shall find. They cast
 therefore, and now they were not able to draw it, for
 7 the multitude of fishes. Then the disciple whom Jesus
 loved, saith to Peter, It is the Lord. Simon Peter hearing
 that it was the Lord, girt on his upper coat (for he was
 stript)

8 stript) and threw himself into the sea. And the other
disciples came in the vessel (for they were not far from
land, about two hundred cubits) drawing the net full of
9 fishes. When they came to land they see a fire of coals
10 there, and fish laid thereon, and bread. Jesus saith to
them, Bring of the fishes which ye have taken now.
11 Simon Peter went on board, and drew the net to land,
full of great fishes, a hundred and fifty and three; and
though there were so many, the net was not broken.
12 Jesus saith to them, Come ye and dine. And none of
the disciples presumed to ask him, Who art thou?
13 Knowing that it was the Lord. Jesus then cometh and
taketh bread, and giveth to them, and fish likewise.
14 This was the third time that Jesus shewed himself to his
disciples, after he was risen from the dead.
15 When they had dined, Jesus saith to Simon Peter,
Simon son of Jonah, lovest thou me more than these do?
He saith to him, Yea, Lord, thou knowest that I love
16 thee. He saith to him, Feed my lambs. He saith to
him, the second time, Simon, son of Jonah, lovest thou
me? He saith to him, Yea, Lord, thou knowest that I
17 love thee. He saith to him, Feed my sheep. He saith to
him a third time, Simon, son of Jonah, lovest thou me?
Peter was grieved, because he said to him the third time,
Lovest thou me? And he said to him, Lord, thou knowest
all things, thou knowest that I love thee. Jesus saith to
18 him, Feed my sheep. Verily, verily I say unto thee,
when thou wast young, thou didst gird thyself, and walk
whither thou wouldest; but when thou shalt be old,
thou shalt stretch out thy hands, and another shall gird
19 thee, and carry thee whither thou wouldest not. This he
said, signifying by what death he should glorify God.
20 And having said this, he saith to him, Follow me. Peter
turning about, seeth the disciple whom Jesus loved, fol-
lowing, who also leaned on his breast at supper, and said,
21 Lord, who is he that betrayeth thee? Peter seeing him,
22 saith to Jesus, Lord, and what shall this man do? Jesus
saith to him, If I will that he tarry till I come, what is it
23 to thee? Follow thou me. Then went this saying abroad
among the brethren, that that disciple should not die.
Yet Jesus did not say to him, That he should not die:
but, If I will that he tarry till I come, what is it to
thee?

24 **T**HIS is the disciple, who testifieth of these things,
and wrote these things: and we know that his tes-
25 timony is true. And there are also many other things
which

which Jesus did, which, if they were to be written particularly, I suppose that even the world itself would not contain the books that were written.

T H E

A C T S of the A P O S T L E S.

THIS Book, in which St. *Luke* records the actions of the apostles, particularly of St. *Peter* and St. *Paul* (whose companion in travel he was) is as it were the centre between the gospels and the epistles. It contains, after a very brief recapitulation of the evangelical history, a continuation of the history of *Christ*, the event of his predictions, and a kind of supplement to what he before spake to his disciples by the Holy Ghost now given unto them. It contains also the seeds and first stamina of all those things, which are enlarged upon in the epistles.

The gospels treat of *Christ* the head: the *Acts* shew, That the same things befall his body; which is animated by his Spirit, persecuted by the world, defended and exalted by God.

In this book is shewn the Christian doctrine, and the method of applying it to Jews, Heathens, and Believers; that is, to those who are to be converted, and those who are converted: the hindrances of it in particular men, in several kinds of men, in different ranks and nations: the propagation of the gospel, and that grand revolution among both Jews and Heathens: the victory thereof, in spite of all opposition, from all the power, malice, and wisdom of the whole world, from one chamber into temples, houses, streets, markets; fields, inns, prisons, camps, courts; chariots, ships, villages, cities, islands: to Jews, Heathens, magistrates, generals, soldiers, eunuchs, captives, slaves, women, children, sailors: to *Athens*, and at length to *Rome*.

The parts of it are seven.

1. Pentecost with its antecedents, C. i. ii.
2. Transactions with the Jews, in Jerusalem, in all Judea, and Samaria, C. iii.—ix.
3. Transactions

3. Transactions at Cefarea, and the reception of the Gentiles, C. x. xi.
4. The first course of Barnabas and Paul among the Gentiles, C. xiii. xiv.
5. The embassy to, and council of Jerusalem, concerning the liberty of the Gentiles, C. xv.
6. The second course of St. Paul, C. xvi—xix.
7. His third as far as Rome, C. xix—xxviii.

The A C T S.

1. **T**HE former treatise have I composed, O Theophilus, of all things which Jesus began both to do and to
- 2 teach, Until the day he was taken up, after having through the Holy Ghost given commandment to the apostles
- 3 whom he had chosen : To whom also he presented himself after his passion, by many infallible proofs, being seen by them forty days, and speaking of the things pertaining to the kingdom of God And having assembled
- 4 them together, he commanded them, not to depart from Jerusalem, but to wait for the promise of the Father, which, *saith he*, ye have heard from me. For John indeed baptized with water; but ye shall be baptized with
- 5 the Holy Ghost, not many days hence. And when they were come together, they asked him, saying, Lord, dost
- 6 thou at this time restore the kingdom to Israel ? But he said to them, It is not for you to know the times or the seasons, which the Father hath put in his own power.
- 7 But ye shall receive power, the Holy Ghost being come upon you, and shall be witnesses to me, both in Jerusalem, and in all Judea, and Samaria, and to the uttermost
- 8 part of the earth. And having spoken these things, while they beheld, he was taken up, and a cloud received him
- 9 from their sight. And while they were stedfastly looking up to heaven, as he went up, behold two men, in white
- 10 apparel stood by them, who also said, Ye men of Galilee, why stand ye gazing into heaven ? This Jesus, who is taken up from you into heaven, shall come, as ye have seen him
- 11 going into heaven. Then they returned to Jerusalem from the mount Olivet, which is from Jerusalem a Sabbath-day's journey.
- 12 And when they were come in, they went up into the upper room, where both Peter and James, and John, and Andrew, Philip, and Thomas, Bartholomew and Matthew, James, *the son* of Alphaeus, and Simon Zelotes, and Jude

14 *brother* of James tarried. These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and his brethren.

15 **A**ND in those days, Peter standing up in the midst of the disciples, (the number of persons together was about a hundred and twenty) said, Men, brethren,
 16 this scripture must needs have been fulfilled, which the Holy Ghost spake before by the mouth of David, concerning Judas, who was guide to them that apprehended
 17 Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling down on his face, he burst asunder in the middle, and all his
 18 bowels gushed out. And it was known to all that dwell at Jerusalem, so that that field is called, in their own tongue, Akeldama, that is, The field of blood.
 19 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his
 20 bishoprick let another take. Wherefore of these men who have been with us all the time that the Lord Jesus
 21 was going in and out over us, Beginning from the baptism of John, till the day he was taken up from us, one must
 22 be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed
 23 Justus, and Matthias. And they prayed and said, Thou, Lord, who knowest the hearts of all, shew which of these
 24 two thou hast chosen, To take part of this ministry and apostleship, from which Judas by transgression fell, to go to his own place. And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

II. **A**ND when the day of Pentecost was come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing violent wind, and it filled all the house where they were
 2 sitting. And there appeared to them distinct tongues, as of fire; and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with
 3 other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, out
 4 of every nation under heaven. And when this was noised abroad, the multitude came together and were confounded, because every man heard them speaking in his own
 5 language. And they were amazed and marvelled, saying one to another, Behold, are not all these who are speaking

8 speaking Galileans? And how hear we every one in
9 our own native language, Parthians, and Medes, and
Elamites, and dwellers in Mesopotamia, and Judea, and
10 Cappadocia, Pontus and Asia, Phrygia and Pamphylia,
11 Egypt, and the parts of Africk about Cyrene, and Roman
sojourners, (Jews and Profelytes) Cretans and Arabians,
we hear them speaking in our tongues the wonderful
12 works of God? And they were all amazed, and were in
13 doubt, saying one to another, What can this mean? But
others mocking, said, They are full of sweet wine.
14 Then Peter standing up with the eleven, lifted up his
voice, and said to them, Men of Judea, and all ye that
dwell at Jerusalem, be this known to you, and hearken
15 to my words, These are not drunken as ye suppose: for it
16 is *but* the third hour of the day. But this is that which
was spoken by the prophet Joel, And it shall come to
17 pass in the last days, saith God, I will pour out my spirit
upon all flesh; and your sons and your daughters shall
prophecy, and your young men shall see visions, and
18 your old men shall dream dreams: And in those days
I will pour out of my spirit upon my handmaids, and
19 they shall prophecy. And I will shew prodigies in
heaven above, and signs on earth beneath, blood and
20 fire, and vapour of smoke. The sun shall be turned
into darkness, and the moon into blood, before the day
21 of the Lord, the great and illustrious day, come. But it
shall come to pass, that whosoever shall call on the name
22 of the Lord, shall be saved. Men of Israel, hear these
words: Jesus of Nazareth, a man pointed out to you of
God, by miracles and wonders, and signs, which God
wrought by him in the midst of you, as yourselves also
23 know: Him being delivered by the determinate coun-
sel and foreknowledge of God, ye have taken, and by
24 wicked hands, have crucified and slain: whom God
hath raised up, having loosed the pains of death, as
it was not possible that he should be held under it.
25 For David speaketh concerning him, I have seen the
Lord always before my face, for he is on my right
26 hand, that I may not be removed. Therefore my heart
is glad, and my tongue exulteth; yea, and my flesh
27 shall rest in hope. For thou wilt not leave my soul
in Hades, neither wilt thou suffer thy holy one to see
28 corruption. Thou hast made known to me the ways of
life; thou wilt fill me with joy by thy countenance.
29 Men and brethren, I may say to you freely of the
patriarch David, that he is both dead and buried, and his

30 sepulchre is among us to this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, That of the fruit of his loins *one* should sit on his
 31 throne, He foreseeing *this*, spake of the resurrection of Christ, that his soul was not left in Hades, neither did his
 32 flesh see corruption. This Jesus God hath raised up,
 33 whereof all we are witnesses. Being therefore exalted by the right-hand of God, and having received from the Father the promise of the Holy Ghost, he hath shed forth
 34 this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The
 35 Lord said to my Lord, Sit thou on my right-hand, Until
 36 I make thine enemies thy footstool. Therefore let all the house of Israel know assuredly, That God hath made this Jesus whom ye crucified, both Lord and Christ.

37 And hearing *this*, they were pierced to the heart, and said to Peter and the rest of the apostles, Brethren, what
 38 shall we do? And Peter said, Repent, and be baptized every one of you, in the name of Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost.
 39 For the promise is to you and to your children, and to all that are afar off, whomsoever the Lord our God shall call.
 40 And with many other words did he testify and exhort, saying, Save yourselves from this perverse generation.
 41 Then they, gladly receiving his word, were baptized; and there were added *to them* that day about three thousand souls. And they continued stedfast in the teaching of the apostles, and the fellowship, and the breaking of bread, and the prayers.

43 **A**ND fear came upon every soul, and many wonders
 44 and signs were wrought by the apostles. And all that believed were together, and had all things common,
 45 And sold their possessions and goods, and divided them to all, as any one had need. And continuing daily with one accord in the temple, and breaking the bread at home, they partook of their food with gladness and singleness of heart, praising God, and having favour with all the
 47 people. And the Lord added daily to the church those who were saved.

III. Now Peter and John went up together into the temple
 2 at the hour of prayer, the ninth hour. And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple, called Beautiful, to ask alms of them that were entering into the temple;
 3 Who seeing Peter and John about to go into the temple,
 4 asked an alms. And Peter looking stedfastly upon him,
 with

5 with John, said, Look on us. And he gave heed to them,
6 expecting to receive something of them. Then said Peter,
Silver and gold have I none; but what I have, I give
thee: in the name of Jesus Christ of Nazareth, rise up
7 and walk. And taking him by the right-hand he lifted
him up, and immediately his feet and ankle-bones were
8 strengthened, And leaping up, he stood and walked, and
went with them into the temple, walking, and leaping,
9 and praising God. And all the people saw him walking,
10 and praising God. And they knew him, that this was he
who had sat for alms at the beautiful gate of the temple,
and were filled with wonder and amazement at that which
11 had befallen him. And as he held Peter and John, all
the people ran together to them, in the portico that is
12 called Solomon's, greatly wondering. And Peter seeing
it, answered the people, Ye men of Israel, why marvel ye
at this? Or why do ye fix your eyes on us as if by our
own power or piety we had made this man to walk?
13 The God of Abraham, and Isaac, and Jacob, the God of
our fathers hath glorified his son Jesus, whom ye de-
livered up, and renounced him in the presence of Pilate,
14 when he was determined to release him. But ye renounced
the holy one, and the just, and desired a murderer to be
15 granted you, And killed the prince of life, whom God
hath raised from the dead, whereof we are witnesses.
16 And his name, through faith in his name, hath strengthened
this man, whom ye see and know; yea, the faith which is
by him, hath given him this perfect soundness, in the
17 presence of you all. And now, brethren, I know that
18 through ignorance ye did it, as did also your rulers. But
God hath thus fulfilled the things which he foretold by
the mouth of all the prophets, that Christ should suffer.
19 Repent ye therefore and be converted, that your sins may
be blotted out, that the times of refreshing may come
20 from the presence of the Lord. And he may send to you
21 Jesus Christ, who was before appointed, Whom heaven
must receive, till the times of the restitution of all things,
which God hath spoken by the mouth of his holy prophets.
22 For Moses truly said to the fathers, The Lord your God
shall raise you up a prophet of your brethren, like unto
me: him shall ye hear in all things, whatsoever he shall
23 say to you. And it shall come to pass, that every soul
who will not hear that prophet, shall be destroyed from
24 among the people. Yea, and all the prophets from
Samuel, and them that followed, whosoever have spoken,
25 have also foretold these days. Ye are the sons of the
prophets

prophets, and of the covenant which God made with our fathers, saying to Abraham, And in thy seed shall all the families of the earth be blessed. God having raised up his son, hath sent him to you first, to bless you, by turning every one of you from your iniquities.

IV. **A**ND as they were speaking to the people, the priests and the captain of the temple, and the Sadducees came upon them, Being grieved that they taught the people and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold till the next day: for it was now evening. But many of them who had heard the word believed: and the number of the men was about five thousand. And on the morrow were gathered together at Jerusalem their rulers, and elders, and scribes, And Ananias the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest. And having set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said to them, Ye rulers of the people, and elders of Israel, If we are examined this day, of the benefit done to the impotent man, by what means he is healed, Be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, by him doth this man stand before you whole. This is the stone which was set at nought by you builders, which is become the head of the corner. And there is salvation in no other; for there is no other name under heaven given among men, whereby we must be saved.

And seeing the boldness of Peter and John, and understanding that they were illiterate and uneducated men, they marvelled, and took knowledge of them, that they had been with Jesus. And beholding the man, who had been healed, standing with them, they had nothing to say against it. But having ordered them to go out of the council, they conferred among themselves, saying, What shall we do to these men? For that indeed a signal miracle hath been wrought by them, is manifest to all that dwell at Jerusalem, and we cannot deny it. Yet that it spread no farther among the people, let us severely threaten them, that they speak no more to any man in this name. And having called them, they charged them, Not to speak at all, nor teach in the name of Jesus. But

Peter

Peter and John answering, said to them, Whether it be just in the sight of God, to obey you rather than God, judge ye. For we cannot but speak the things which we have seen and heard. And having threatened them again, they let *them* go, finding nothing how they might punish them, because of the people; for they all glorified God for that which was done. For the man on whom this miracle of healing had been wrought, was above forty years old.

And being let go, they went to their own company, and related all that the chief priests and elders had said to them. And having heard *it*, they lifted up their voice to God with one accord, and said, Lord, thou *art* the God who madest heaven and earth, and the sea, and all that in them is: Who saidst by the mouth of thy servant David, Why did the heathen rage, and the people imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together against the Lord and against his Christ. For of a truth, both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together against thy holy child Jesus, whom thou hast anointed, To do whatsoever thy hand and thy counsel before determined to be done. And now, Lord, behold their threatenings, and give thy servants to speak thy word with all boldness; While thou stretchest forth thy hand to heal, and signs and wonders are done through the name of thy holy child Jesus. And while they were praying, the place in which they were assembled was shaken, and they were all filled with the Holy Ghost, and spake the word of God with boldness.

AND the multitude of them that believed were of one heart, and of one soul: and not so much as one said, that ought of the things which he had, was his own, but they had all things common. And the apostles gave forth their testimony of the resurrection of the Lord Jesus with great power, and great grace was upon them all: For neither was there any one among them that wanted: for whosoever were possessors of houses or lands sold them, and brought the prices of the things that were sold, And laid them down at the feet of the apostles, and distribution was made to every one, according as any had need.

And Joseph, by the apostles surnamed Barnabas, which is, being interpreted, a son of consolation, a Levite, a Cyprian by birth, Having an estate, sold *it*, and brought the money, and laid it at the feet of the apostles.

V. But a certain man named Ananias, with Sapphira his
 2 wife, sold a possession, And kept back *part* of the price,
 his wife also being privy *to it*, and bringing a certain part,
 3 laid it at the feet of the apostles. But Peter said, Ananias,
 why hath Satan filled thy heart, to lie to the Holy Ghost?
 4 And to keep back *part* of the price of the land? While
 it remained, did it not remain thine? And when it was
 sold, was it not in thy power? Why hast thou conceived
 this thing in thy heart? Thou hast not lied to men, but to
 5 God. And Ananias hearing these words, fell down and
 expired; and great fear came on all that heard these
 6 things. And the young men rising up, wound him up,
 7 and carrying *him* out, buried him. And it was about the
 space of three hours after, when his wife, not knowing
 8 what was done, came in. And Peter said to her, Tell
 me, if ye sold the land for so much? And she said, Yea,
 9 for so much. And Peter said to her, Why have ye agreed
 together, to tempt the Spirit of the Lord? Behold the
 feet of them that have buried thy husband *are* at the door,
 10 and shall carry thee out. And immediately she fell at
 his feet and expired; and the young men coming in,
 found her dead, and carrying *her* out, buried her by her
 11 husband. And great fear came upon all the church, and
 upon all that heard these things.
 12 And many signs and wonders were wrought among the
 people by the hands of the apostles: (and they were all
 13 with one accord in Solomon's portico: And none of the
 rest durst join themselves to them; but the people mag-
 14 nified them, And the more were multitudes both of men
 15 and women believing added to the Lord:) So that they
 brought out the sick along the streets, and laid *them* on
 beds and couches that even the shadow of Peter coming
 16 by, might overshadow some of them. And multitudes
 also of the cities round about, came together to Jerusalem,
 bringing persons sick and troubled by unclean spirits, and
 they were all healed.
 17 But the high priest arising, and all that were with him,
 which was the sect of the Sadducees, were filled with zeal,
 18 And laid their hands on the apostles, and put them into
 19 the common prison. But an angel of the Lord opened
 the prison doors, by night, and leading them out, said,
 20 Go, stand and speak in the temple the words of this life.
 21 And hearing this, they went into the temple early in the
 morning and taught. But the high priest being come, and
 they that were with him, called together the council, even
 the whole senate of the children of Israel, and sent to the
 prison,

22 prison, to have them brought. But when the officers came, they found them not in the prison; and returning
23 they said, Truly we found the prison shut with all safety, and the keepers standing before the doors; but having
24 opened *them*, we found no man within. When the captain of the temple, and the chief priests heard these things,
25 they doubted of them, what this should be? Then came one and told them, Behold the men whom ye put in
26 prison, are standing in the temple, and teaching the people. Then the captain going with the officers brought them,
27 not with violence, for they feared the people, lest they should be stoned. And having brought them, they set
28 *them* before the council. And the high priest asked them, Did we not strictly command you, Not to teach in this name? And lo, ye have filled Jerusalem with your doctrine, and would bring the blood of this man upon us.
29 Then Peter and the *other* apostles answering said, We ought to obey God rather than men. The God of our
30 fathers hath raised up Jesus, whom ye slew, hanging *him* on a tree. Him hath God exalted, a Prince and a Saviour
31 with his right-hand, to give repentance to Israel, and forgiveness of sins. And we are witnesses of these things,
32 and also the Holy Ghost, whom God hath given to them that obey him. When they heard this, they were cut
33 *to the heart*, and took counsel to slay them. But a certain Pharisee, named Gamaliel, a doctor of the law, had in
34 honour by all the people, rising up in the council, ordered, to put the men out a little space: And said to them, Ye
35 men of Israel, take heed to yourselves, what ye are about to do, touching these men. For before these days rose up
36 Theudas, boasting himself to be some body, to whom was joined a number of men, about four hundred, who was slain, and all who hearkened to him, were scattered and
37 came to nothing. After this man rose up Judas of Galilee, in the days of the enrolment, and drew away
38 much people after him; he also perished, and all who had hearkened unto him, were dispersed. And now I say to
39 you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to
40 nought. But if it be of God, ye cannot overthrow it, *and take heed* lest ye be found even fighting against God.
41 And to him they agreed. And having called the apostles, and scourged *them*, they charged *them* not to speak in the
42 name of Jesus, and dismissed them. And they departed from the presence of the council, rejoicing that they were
43 counted worthy to suffer shame for his name. And they

ceased not to teach and preach Jesus Christ daily, in the temple, and from house to house.

VI. **N**OW in these days, the disciples multiplying, there arose a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve calling the multitude of the disciples together, said, It is not right, that we should leave the word of God, and serve tables. Therefore, brethren, look out from among you seven men of good report, full of the Holy Ghost, and wisdom, whom we will set over this business. But we will constantly attend to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: Whom they set before the apostles, and having prayed, they laid their hands upon them. And the word of God grew, and the number of disciples was multiplied in Jerusalem greatly: and a great company of the priests were obedient to the faith.

AND Stephen, full of grace and power, did great wonders and miracles among the people. But there arose certain of the synagogue, which is called *that* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. And they were not able to withstand the wisdom and the spirit by which he spake. Then they suborned men who said, We have heard him speaking blasphemous words against Moses and against God. And they stirred up the people, and the elders, and the scribes, and coming upon him, dragged him away, and brought him to the council, And set up false witnesses who said, This man ceaseth not to speak words against the holy place and the law. For we have heard him say, That this Jesus of Nazareth will destroy this place, and change the rites which Moses delivered us: And all that were sitting in the council, looking stedfastly on him, saw his face, as the face of an angel.

VII. Then said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken. The God of glory appeared to our Father Abraham, being in Mesopotamia, before he dwelt in Haran, And said to him, Come out of thy country, and from thy kindred, and

come

4 come into a land, which I will shew thee. And coming out of the land of the Chaldeans, he dwelt in Haran. And from thence, after his father was dead, he removed
5 him into this land, wherein ye now dwell. And he gave him no inheritance in it, no, not to set his foot on; yet he promised to give it him for a possession, even to his
6 seed after him, when he had no child. And God spake thus: That his seed should sojourn in a strange land (and they will enslave them and treat *them* evil) four hundred
7 years: And the nation to whom they shall be in bondage, will I judge, said God. And after that, they shall come
8 forth, and serve me in this place. And he gave him the covenant of circumcision, and so he begat Isaac, and circumcised him the eighth day, and Isaac Jacob, and Jacob
9 the twelve patriarchs. And the patriarchs moved with envy, sold Joseph into Egypt; but God was with him,
10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt, and he appointed him governor over Egypt, and all his
11 house. Now there came a famine over all the land of Egypt and Canaan, and great affliction, and our fathers
12 found no sustenance. But Jacob hearing there was corn in Egypt, sent our fathers first. And the second time,
13 Joseph was made known to his brethren, and Joseph's kindred was made known to Pharaoh. Then Joseph sending, called thither his father Jacob and all his kindred,
14 seventy-five souls. So Jacob went down into Egypt, and died, he and our fathers. And were carried over to Shechem, and laid in the sepulchre that Abraham bought for a sum of money, of the sons of Hamor, *the father* of
15 Shechem. And when the time of the promise which God hath sworn to Abraham, drew near, the people in-
16 creased and multiplied in Egypt, Till another king arose, who had not known Joseph. He dealing subtilly with
17 our kindred, evil intreated our fathers, by causing their male infants to be exposed, that they might not live;
18 In which time Moses was born, and was exceeding beautiful, who was nursed three months in his father's
19 house. And when he was exposed, Pharaoh's daughter took him up, and brought him up for her own son. And
20 Moses was educated in all the wisdom of the Egyptians, and was mighty in words and in deeds. But when he was full forty years old, it came into his heart to visit
21 his brethren, the children of Israel. And seeing one wronged, he defended and avenged him that was oppressed, smiting the Egyptian. For he supposed, his
22 brethren

brethren would have understood, that God would de-
 liver them by his hand; but they understood *it* not. And
 the next day he shewed himself to them, as they were
 quarrelling, and would have persuaded them to peace,
 saying, Men, ye are brethren: why do ye wrong one
 another? But he that wronged his neighbour, thrust him
 away, saying, Who appointed thee a prince and a judge
 over us? Wilt thou kill me, as thou didst the Egyptian
 yesterday? And Moses fled at that saying, and was a so-
 journeyer in the land of Midian, where he begat two sons.
 And forty years being expired, the angel of the Lord ap-
 peared to him, in the wilderness, in a flame of fire in a
 bush. And Moses seeing *it*, wondered at the sight. But
 as he drew near to behold it, the voice of the Lord came
 to him, *I am* the God of thy fathers, the God of Abraham,
 and the God of Isaac, and the God of Jacob. And Moses
 trembled, and durst not behold. Then said the Lord to
 him, Loose thy shoes from thy feet; for the place where
 thou standest is holy ground. I have surely seen the evil
 treatment of my people which is in Egypt, and have
 heard their groaning, and am come down to deliver
 them. And now come; I will send thee into Egypt.
 This Moses, whom they refused, saying, Who appointed
 thee a prince and a judge, the same did God send, *to be* a
 ruler and a deliverer, by the hand of the angel, who ap-
 peared to him in the bush. He brought them out, doing
 wonders and signs, in the land of Egypt, and in the Red
 Sea, and in the wilderness forty years. This is that Moses
 who said to the children of Israel, The Lord your God
 will raise you up, out of your brethren, a prophet like
 me: him shall ye hear. This is he that was in the church
 in the wilderness, with the angel who spoke to him in
 mount Sinai, and *with* our fathers; who received the
 living oracles to give to us: Whom our fathers would
 not obey, but thrust *him* from them, and in their hearts
 turned back into Egypt, Saying to Aaron, Make us gods
 to go before us; for this Moses, who brought us out of
 the land of Egypt, we know not what is become of him.
 And they made a calf in those days, and offered sacrifice
 to the idol, and rejoiced in the works of their hands.
 And God turned and gave them up, to worship the host
 of heaven; as it is written in the book of the prophets,
 Have ye offered victims and sacrifices to me, for forty
 years in the wilderness, O house of Israel? Yea, ye took
 up the shrine of Moloch, and the star of your god Rem-
 phan, figures which ye made to worship them; and I
 will

44 will carry you away beyond Babylon. Our fathers had the tabernacle of the testimony in the wilderness, as he had appointed who spake to Moses, to make it according to the model which he had seen; Which also our
 45 fathers having received, brought in with Joshua into the possession of the Gentiles, whom God drove out from the face of our fathers, till the days of David: Who found
 46 favour in the sight of God, and petitioned to find a habitation for the God of Jacob. But Solomon built him
 47 a house. Yet the Most High dwelleth not in temples made with hands, as saith the prophet, Heaven is my throne, and earth my footstool, What house will ye build me, saith the Lord: or what is the place of my rest?
 48 Hath not my hand made all these things? Ye stiff-necked and uncircumcised in heart and ears, ye always resist the
 49 Holy Ghost: as your fathers, so *do ye*. Which of the prophets have not your fathers persecuted? And they have slain them that foretold the coming of the just one, of whom ye have now been the betrayers and murderers:
 50 Who have received the law by the administration of angels, and have not kept *it*.
 51 And hearing these things they were cut to the heart, and gnashed *their* teeth upon him. But he being full of the Holy Ghost, looking stedfastly up to heaven, saw the
 52 glory of God, and Jesus standing on the right-hand of God: And said, Behold I see the heavens opened, and
 53 the Son of man standing on the right hand of God. Then they cried with a loud voice, and stopped their ears, and
 54 rushed upon him with one accord, And casting *him* out of the city, stoned *him*: and the witnesses laid down their
 55 clothes at the feet of a young man whose name was Saul. And they stoned Stephen, invoking and saying, Lord
 56 Jesus, receive my spirit. And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep: And Saul was consenting to his death.

VIII. And at that time there arose a great persecution against the church which was in Jerusalem. And they were all
 2 dispersed through the countries of Judea and Samaria, except the apostles. And devout men buried Stephen, and
 3 made great lamentation over him. But Saul made havock of the church, entering into every house, and haling men and women, committed *them* to prison.

4 **T**HEREFORE they that were dispersed went every
 5 where, preaching the word. And Philip coming
 6 down to a city of Samaria, preached Christ to them. And
 the

the people with one accord gave heed to the things which Philip spoke, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that had them, and many sick of the palsy and lame were healed. And there was great joy in that city. But a certain man, named Simon, had been before in the city, using magic, and astonishing the Samaritans, saying, that he was some great one. To whom they all gave heed, from the least to the greatest, saying, this man is the great power of God. They gave heed to him, because he had a long time astonished them with witchcraft. But when they believed Philip, preaching the things of the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. And Simon himself believed also: and being baptized, he continued with Philip, and was astonished, beholding the signs and mighty miracles which were done. And the apostles who were at Jerusalem, hearing that Samaria had received the word of God, sent to them Peter and John: Who being come down, prayed for them, that they might receive the Holy Ghost. For as yet he was fallen upon none of them: only they had been baptized in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Ghost.

And Simon seeing that through laying on of the hands of the apostles the Holy Ghost was given, offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said to him, Thy money perish with thee, because thou hast thought to purchase the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee. For I see thou art in the gall of bitterness, and the bond of iniquity. And Simon answering said, Pray ye to the Lord for me, that none of these things which ye have spoken, may come upon me.

THEY then, having testified and spoken the word of the Lord, returned toward Jerusalem, and preached the gospel in many villages of the Samaritans. And an angel of the Lord spake to Philip, saying, Arise, and go toward the south by the way leading down from Jerusalem to Gaza, which is desert. And he arose and went. And lo an Ethiopian, an eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure,

treasure, and had come to Jerusalem to worship, Was returning, and sitting in his chariot, read the prophet Isaiah.
 28 Then the Spirit said to Philip, Go near and join thyself
 29 to this chariot. And Philip running to him, heard him
 30 read the prophet Isaiah, and said, Understandest thou
 31 what thou readest? And he said, How can I, unless
 some one guide me? And he desired Philip to come
 32 up, and sit with him. The portion of scripture which
 he was reading was this, He was led as a sheep to the
 slaughter, and like a lamb dumb before his shearer, so
 33 he opened not his mouth. In his humiliation his
 judgment was taken away; and who shall declare his
 34 generation? For his life is taken from the earth. And
 the eunuch answering Philip, said, I pray thee, of
 35 whom speaketh the prophet this? Of himself, or of
 some other man? Then Philip opening his mouth, and
 beginning from this scripture, preached Jesus to him.
 36 And as they went on the way, they came to a certain
 water. And the eunuch said, Behold water: what
 37 hindereth me to be baptized? And Philip said, If thou
 believest with all thy heart, thou mayest. And he an-
 swered and said, I believe that Jesus is the Son of God.
 38 And he commanded the chariot to stop, and they both
 went down into the water, both Philip and the eunuch;
 39 and he baptized him. And when they were come up
 out of the water, the Spirit of the Lord caught away Philip,
 that the eunuch saw him no more; and he went on his
 40 way rejoicing. But Philip was found at Azotus: and
 passing through, he preached in all the cities, till he
 came to Cesarea.

IX. **B**UT Saul still breathing threatening and slaughter
 against the disciples of the Lord, going to the high
 2 priest, desired of him letters to Damascus to the syna-
 gogue, that, if he found any of this way, he might bring
 3 both men and women bound to Jerusalem. And as he
 journeyed, he drew near Damascus; and suddenly there
 4 shone about him a light from heaven. And falling to the
 earth, he heard a voice saying to him, Saul, Saul, why per-
 5 secutest thou me? And he said, who art thou, Lord?
 And the Lord said, I am Jesus whom thou persecutest.
 6 It is hard for thee to kick against the goads. And he
 trembling and astonished, said, Lord, what wilt thou
 have me to do? And the Lord said to him, Arise, and go
 into the city, and it shall be told thee, what thou must
 7 do. And the men that journeyed with him stood asto-
 nished,

8 nished, hearing the noise, but seeing no man. And Saul
 arose from the earth; and his eyes being opened, he saw
 no man; but they led him by the hand, and brought *him*
 9 into Damascus. And he was three days without sight,
 10 and neither ate nor drank. And there was a certain dis-
 11 ciple at Damascus, named Ananias, And the Lord said
 to him in a vision, Ananias; And he said, Behold I *am*
here, Lord. And the Lord *said* to him, Arise, go into
 the street called Straight, and enquire in the house of
 Judas, for *one* named Saul of Tarsus; for behold, he is
 12 praying. And he hath seen in a vision a man named
 Ananias, coming in, and putting his hand on him, that he
 13 may recover his sight. But Ananias answered, Lord, I
 have heard by many of this man, how much evil he hath
 14 done to thy saints at Jerusalem. And here also he hath
 authority from the chief priests to bind all that call on thy
 15 name. But the Lord said unto him, Go: for he is a chosen
 vessel to me, to bear my name before nations and kings,
 16 and the children of Israel. For I will shew him how
 17 great things he must suffer for my name's sake. And
 Ananias went and entered into the house, and putting his
 hands on him, said, Brother Saul, the Lord hath sent me,
 Jesus who appeared to thee in the way thou camest, that
 thou mayest recover thy sight, and be filled with the
 18 Holy Ghost. And immediately as it were scales fell
 19 from his eyes, and he recovered his sight, and arose and
 was baptized. And having received food he was
 20 strengthened. And he was certain days with the disciples
 in Damascus: And straightway he preached Jesus in the
 21 synagogues, that he is the Son of God. But all that heard
 were amazed, and said, Is not this he who destroyed those
 that call on this name at Jerusalem? And came hither for
 this intent, that he might bring them bound to the chief
 22 priests? But Saul increased the more in strength, and con-
 founded the Jews who dwell at Damascus, proving that
 23 this is the Christ. And when many days were fulfilled,
 24 the Jews consulted together to kill him, But their lying
 in wait was known by Saul; and they guarded the gates
 25 day and night to kill him. Then the disciples taking him
 by night, let *him* down the wall in a basket.
 26 **A**ND coming to Jerusalem, he endeavoured to join
 himself to the disciples; but they were all afraid
 27 of him, not believing that he was a disciple. But Barna-
 bas taking him, brought *him* to the apostles, and declared
 to them, How he had seen the Lord in the way, and that
 he had spoken to him, and how he had preached boldly

28 at Damascus, in the name of Jesus. And he was with
29 them, coming in and going out at Jerusalem. And
preaching boldly in the name of the Lord Jesus, he
spoke and disputed with the Hellenists: but they at-
30 tempted to kill him: Which the brethren knowing,
brought him down to Cesarea, and sent him forth to
Tarsus.

31 Then the churches through all Judea, and Galilee,
and Samaria had peace: and being built up, and walk-
ing in the fear of God, and the comfort of the Holy Ghost,
32 were multiplied. And as Peter passed through all parts,
he came down also to the saints that dwelt at Lydda.
33 And he found there a certain man named Eneas, who had
34 kept his bed eight years, being ill of a palsy. And
Peter said to him, Eneas, Jesus Christ healeth thee, Arise,
35 and make thy bed. And he arose immediately. And all
that dwelt in Lydda and Sharon saw him, and turned to
the Lord.

36 Now there was at Joppa, a certain disciple named
Tabitha, which is by interpretation Dorcas; this woman
was full of good works and alms-deeds which she did.
37 And in those days she was sick and died; whom having
38 washed, they laid in an upper chamber. And Lydda
being near Joppa, the disciples hearing Peter was there,
sent him two men, desiring that he would not delay to
come to them. Then Peter arose and went with them;
39 whom being come, they brought into the upper chamber:
and all the widows stood by him weeping, and shewing
the coats and garments which Dorcas had made, while she
40 was with them. But Peter having put them all out,
kneeled down and prayed; and turning to the body, said,
41 Tabitha, arise. And she opened her eyes, and seeing
Peter, sat up. And giving her his hand, he lifted her up,
and having called the saints and widows, he presented her
42 alive. And it was known through all Joppa, and many
43 believed on the Lord. And he tarried many days in
Joppa, with one Simon, a tanner.

X. **A**ND there was a certain man in Cesarea, named
Cornelius, a centurion of that called the Italian
2 band, A devout man, and fearing God with all his house,
who gave much alms to the people, and prayed to God
3 always. He saw plainly in a vision, about the ninth hour
of the day, an angel of God coming in to him, and saying
4 to him, Cornelius. And looking stedfastly on him, and
being affrighted, he said, What is it, Sir? And he said to
him,

him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call hither Simon, who is surnamed Peter. He lodgeth with one Simon a tanner, whose house is by the sea. And when the angel who spake to him was departed, he called two of his household-servants, and a devout soldier, of them that waited on him continually: And having declared all things to them, he sent them to Joppa.

On the morrow, as they journeyed and drew nigh to the city, Peter went up on the house-top, to pray about the sixth hour. And he became very hungry, and would have eaten; but while they made ready, he fell into a trance. And saw heaven opened, and a certain vessel like a great sheet, tied at the four corners, descending, and let down on the earth: Wherein were all four-footed creatures, and creeping things of the earth, and fowls of the air. And a voice came to him, Rise, Peter, kill and eat. But Peter said, In no wise, Lord: for I have never eaten any thing common or unclean. And the voice came to him again, the second time, What God hath purified, call not thou common. This was done thrice, and the vessel was taken up again to heaven. Now while Peter doubted in himself, what the vision he had seen should mean, behold the men sent by Cornelius, having enquired out Simon's house, stood at the gate, And calling asked, Whether Simon, surnamed Peter lodged there?

While Peter was musing on the vision, the Spirit said to him, Behold, three men seek thee. Arise therefore and go down, and go with them, doubting nothing; for I have sent them. Then Peter going down to the men, said, Behold, I am he whom ye seek: for what cause are ye come? And they said, Cornelius a centurion, a just man, and fearing God, and of good report among all the nation of the Jews, was warned of God by a holy angel, to send for thee to his house, and to hear words from thee. And he invited them in and lodged them. And the next day, rising up, he went away with them; and certain brethren from Joppa went with him. And the day following they entered into Cesarea. And Cornelius was waiting for them, having called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and falling down at his feet, worshipped him.

But Peter raised him up, saying, Arise: I myself also am a man. And as he talked with him, he went in and found many come together. And he said to them, Ye know

know it is unlawful for a Jew to join with or come to one of another nation; but God hath shewed me to call
29 no man common or unclean. Therefore being sent for, I came without gainfaying. I ask therefore, for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting till this hour, and at the ninth hour I was praying in my house, and behold a man stood before
31 me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are remembered before God. Send therefore to Joppa, and call hither Simon, who is surnamed Peter: he lodgeth in the house of Simon, a tanner,
33 by the sea, who being come, shall speak to thee. Immediately therefore I sent to thee, and thou hast done well in coming. Now therefore we are all present before God, to hear all things that are commanded thee by God.
34 Then Peter opening *his* mouth, said, I perceive of a truth that God is not a respecter of persons: But in every nation, he that feareth him, and worketh righteousness,
36 is accepted by him. *This is* the word which he sent to the children of Israel, preaching the glad tidings of peace through Jesus Christ; He is the Lord of all. Ye know the word which was published through all Judea, beginning from Galilee, after the baptism which John preached:
38 How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed by the devil; for God
39 was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom yet they slew, having hanged *him* on a tree. Him God raised up the third day, and shewed him openly;
41 (Not to all the people, but to witnesses, chosen before of God, *even* to us, who did eat and drink with him) after he rose from the dead. And he commanded us, to proclaim to the people, and to testify, that it is he who is ordained by God the judge of the living and the dead.
43 To him give all the prophets witness, that every one who believeth in him, receiveth forgiveness of sins through his name.
44 While Peter was yet speaking these words, the Holy Ghost fell on all that were hearing the word. And the believers of the circumcision, as many as came with Peter, were amazed, that the gift of the Holy Ghost was poured
46 out on the Gentiles also. For they heard them speaking with tongues and magnifying God. Then Peter answered,
47 Can any man forbid water, that these should not be baptized, who have received the Holy Ghost, *even* as we?

48 And he commanded them to be baptized in the name of the Lord. Then they prayed him to tarry certain days.

XI. **N**OW the apostles and brethren who were in Judea heard, that the Gentiles also had received the word of God. And when Peter was come up to Jerusalem, they of the circumcision debated with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. Then Peter beginning, laid *all things* before them in order, saying, I was praying in the city of Joppa, and *being* in a trance, I saw a vision, a certain vessel descending, as it were a great sheet, let down from heaven by the four corners, and it came even to me: On which looking stedfastly, I observed, and saw four-footed creatures of the earth, and creeping things, and fowls of the air. And I heard a voice saying to me, Rise, Peter, kill and eat. But I said, In no wise, Lord: for nothing common or unclean hath ever entered into my mouth. And the voice from heaven answered me again, What God hath purified, call not thou common. This was done thrice, and all were drawn up again into heaven. And behold immediately three men stood at the house where I was, sent from Cesarea, to me. And the Spirit bade me go with them, doubting nothing: these six brethren also went with me, and we entered into the man's house. And he told us, how he had seen an angel standing in his house, and saying to him, Send men to Joppa, and call hither Simon, surnamed Peter, Who shall tell thee words, whereby thou and all thy family may be saved. And as I began to speak, the Holy Ghost fell on them, even as on us at the beginning. Then I remembered the word of the Lord, how he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. If then God gave to them the same gift as even to us, when we believed on the Lord Jesus Christ, who was I that could withstand God? When they heard these things, they were quiet, and glorified God, saying, Then God hath given to the Gentiles also repentance unto life.

19 **N**OW they who had been dispersed by the distress which arose about Stephen, travelled as far as Phenicia, and Cyprus, and Antioch, speaking the word to none but Jews only. And some of them were men of Cyprus, and Cyrene, who coming into Antioch, spake to the Greeks, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned to the Lord. And tidings of these things

came

came to the ears of the church that was in Jerusalem, and they sent forth Barnabas, to go as far as Antioch: 23 Who coming and seeing the grace of God, was glad, and exhorted *them* all, to cleave unto the Lord with full purpose of heart. For he was a good man, and full of the Holy Ghost and faith. And a considerable multitude was 25 added to the Lord. Then went he to Tarsus to seek Saul, 26 and having found him, he brought him to Antioch. And a whole year they assembled themselves with the church, and taught a considerable multitude; and the disciples were first called Christians at Antioch. 27 In those days prophets came from Jerusalem to Antioch. 28 And one of them, named Agabus rising up, signified by the Spirit, that there would be a great famine through all the world; which also came to pass under Claudius 29 Cæsar. Then the disciples determined to send relief, every one according to his ability, to the brethren who 30 dwelt in Judea: Which also they did, sending *it* to the elders, by the hand of Barnabas and Saul.

XII.

ABOUT that time Herod the king stretched forth 2 his hands to afflict certain of the church. And 3 he slew James the brother of John, with the sword. And perceiving it pleased the Jews, he proceeded to take Peter 4 also: (Then were the days of unleavened bread.) Whom having apprehended, he put him in prison, delivering him to four quaternions of soldiers to keep him, intending to 5 bring him forth to the people after the passover. So Peter was kept in the prison; but continual prayer was made 6 to God by the church for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the guards before the door were keeping the prison. 7 And behold, an angel of the Lord stood over him, and light shined in the house: and smiting Peter on the side 8 waked him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said to him, Gird thyself, and bind on thy sandals; and he did so. And he saith to him, Throw thy garment about thee, and follow 9 me. And going out, he followed him. And he knew not that it was real which was done by the angel, but 10 thought he saw a vision. When they passed through the first and second ward, they came to the iron gate that leadeth to the city, which opened to them of its own accord: and going out, they went on through one street; 11 and immediately the angel departed from him. And Peter

- Peter coming to himself said, Now I know of a truth, that the Lord hath sent his angel, and delivered me out of the hand of Herod, and *from* all the expectation of the
 12 people of the Jews. And having considered, he went to the house of Mary, the mother of John, surnamed
 13 Mark, where many were gathered together praying. And as he knocked at the door of the gate, a damsel came to
 14 hearken, named Rhoda. And knowing Peter's voice, she opened not the gate for joy, but running in, told *them*,
 15 that Peter stood before the gate. And they said to her, Thou art mad. But she constantly affirmed, it was so.
 16 Then they said, It is his angel. But Peter continued knocking. And opening *the door*, they saw him, and
 17 were astonished. But he beckoning to them with his hand, to be silent, declared to them, How the Lord had brought him out of the prison. And he said shew these things to James, and to the brethren. And going out he
 18 went to another place. Now when it was day, there was no small stir among the soldiers, What was become of
 19 Peter? And Herod having sought for him, and not found *him*, examined the keepers, and commanded *them* to be
 20 put to death. And going down from Judea to Cesarea, he abode *there*. And he was highly incensed against them of Tyre and Sidon: but they came with one accord to him, and having gained Blastus, the king's chamberlain, sued for peace; because their country was nourished by the king's *country*.
 21 And on a set day, Herod arrayed in royal apparel, and
 22 sitting on his throne, made an oration to them. And the people shouted, *It is* the voice of a God, and not of a
 23 man. And immediately an angel of the Lord smote him, because he gave not glory to God; and being eaten
 24 by worms, he expired. But the word of God grew and multiplied.
 25 And Barnabas and Saul, having fulfilled their service, returned from Jerusalem, taking with them John, surnamed Mark.

XIII.

NOW there were in the church that was at Antioch, prophets and teachers, Barnabas and Simeon called Niger, and Lucius of Cyrene and Manaen, who had been brought up with Herod the tetrarch, and
 2 Saul. And as they were ministering to the Lord and fasting, the Holy Ghost said, Separate me Barnabas and
 3 Saul, for the work to which I have called them. Then having fasted and prayed, and laid their hands on them, they

4 they sent *them* away. So being sent forth by the Holy Ghost, they went down to Seleucia, and from thence
5 sailed to Cyprus. And being at Salamis, they preached the word of God in the synagogues of the Jews; and they
6 had also John for *their* attendant. And having gone through the whole isle as far as Paphos, they found a certain magician, a false prophet, a Jew, whose name *was*
7 Bar-jesus, Who was with the Proconsul, Sergius Paulus, a prudent man. He calling to him Barnabas and Saul,
8 desired to hear the word of God, but Elymas the Magician (so is his name by interpretation) withstood them,
9 seeking to turn away the Proconsul from the faith. Then Saul (who *is* also called Paul) filled with the Holy Ghost,
10 fixing his eyes upon him, said, O full of all guile and mischief, thou Son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of
11 the Lord? And now behold the hand of the Lord *is* upon thee; and thou shalt be blind, not seeing the sun for a season. And immediately a mist and darkness fell upon him, and going about, he sought to lead him;
12 Then the Proconsul, seeing what was done, believed, being astonished at the doctrine of the Lord.
13 And Paul and those with him loosing from Paphos, came to Perga in Pamphylia; but John withdrawing from
14 them, returned to Jerusalem. And departing from Perga, they came to Antioch in Pisidia; and going into the syna-
15 gogue on the sabbath-day, they sat down. And after the reading of the law and the prophets, the chief of the syna-
16 gogue sent to them, saying, Brethren, if ye have any word
17 of exhortation to the people, speak. Then Paul standing, and waving his hand, Ye men of Israel, and ye that fear
18 God, hearken. The God of this people chose our fathers, and raised the people, while sojourning in the land of Egypt, and brought them out of it with an uplifted arm.
19 And he suffered their manners in the wilderness about the space of forty years. And having destroyed seven
20 nations by lot, about four hundred and fifty years. And after that, he gave *them* judges, until Samuel the prophet.
21 And afterward they desired a king: and God gave them Saul the son of Kish, a man of the tribe of Benjamin, forty
22 years. And having removed him, he raised up to them David for their king, to whom also bearing witness, he said, I have found David, the *son* of Jesse, a man after
23 mine own heart, who will do all my will. Of this man's seed hath God, according to *his* promise, raised unto
Israel

24 Israel a Saviour, Jesus; John having first preached before his coming, the baptism of repentance to all the people of
 25 Israel. And as John was fulfilling his course, he said, Whom think ye that I am? I am not *he*. But behold one cometh after me, the shoes of whose feet I am not worthy to loose.

26 Men, brethren, children of the stock of Abraham, and those among you who fear God, to you is the word of this
 27 salvation sent. For they that dwell at Jerusalem, and their rulers, neither knowing him, nor the sayings of the
 28 prophets, which are read every Sabbath-day, have fulfilled *them*, in condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate, that he
 29 might be put to death. And when they had fulfilled all things that were written of him, taking *him* down from
 30 the tree, they laid *him* in a sepulchre. But God raised
 31 him from the dead. And he was seen many days by them who came up with him from Galilee to Jerusalem, who are his witnesses to the people.

32 And we declare to you glad tidings, that the promise
 33 which was made to the fathers, God hath fulfilled this to us their children, in raising up Jesus: as it was written also in the second Psalm, Thou art my Son, this day have
 34 I begotten thee. And because he raised him up from the dead, no more to return to corruption, he spake thus,
 35 I will give you the sure mercies of David, Wherefore he saith also in another Psalm, Thou wilt not suffer thy holy
 36 one to see corruption. Now David, having served the will of God in his generation, fell asleep, and was added
 37 to his fathers, and saw corruption. But he whom God
 38 raised did not see corruption. Be it known unto you therefore, men *and* brethren, that through this man is
 39 preached to you the forgiveness of sins. And by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.
 40 Beware therefore, lest that come upon you, which is
 41 spoken in the prophets, Behold, ye despisers, and wonder and perish, For I work in your days, a work which ye will in no wise believe, though a man declare it unto you.

42 And when the Jews were going out of the synagogue, the Gentiles besought *them*, that these words might be
 43 spoken on the sabbath between. And when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who speaking to them, persuaded them to continue in the grace of God.

44 And

44 And the next sabbath almost the whole city was gathered
 45 together to hear the word of God. But the Jews seeing
 the multitudes, were filled with zeal, and spake against
 the things spoken by Paul, contradicting and blaspheming.
 46 Then Paul and Barnabas speaking boldly, said, It was
 necessary that the word of God should be spoken to you
 first; but seeing ye thrust it from you, and judge your-
 selves unworthy of eternal life, behold! we turn to the
 47 Gentiles. For so hath the Lord commanded us, *saying*,
 I have set thee for a light of the Gentiles, that thou
 48 mightest be for salvation to the ends of the earth. And the
 Gentiles hearing it were glad, and glorified the word of
 the Lord: and as many as were ordained to eternal life
 49 believed. And the word of the Lord was published
 50 through all that country. But the Jews stirred up the
 devout, honourable women, and the chief men of the city,
 and raised a persecution against Paul and Barnabas, and
 51 cast them out of their coasts. And they shook off the dust
 52 of their feet against them, and went to Iconium. And
 the disciples were filled with joy and with the Holy
 Ghost.

XIV. **A**ND in Iconium they went together into the
 synagogue of the Jews, and so spake that a
 great multitude both of the Jews and Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made
 3 their minds evil-affected against the brethren. Yet they
 abode a long time speaking boldly in the Lord, who bare
 witness to the word of his grace, and granted signs and
 4 wonders to be done by their hands. But the multitude
 of the city was divided; and part held with the Jews,
 5 and part with the apostles. And when there was an
 assault both of the Gentiles and Jews with their rulers, to
 6 use *them* despitefully, and to stone them, Being aware of
it, they fled to Lystra and Derbe, cities of Lycaonia and
 7 the country round about, And preached the gospel
 there.

8 And there sat a certain man at Lystra, impotent in his
 feet, having been a cripple from his mother's womb, who
 9 had never walked. This man heard Paul speaking; who
 fixing his eyes upon him, and perceiving that he had faith
 10 to be healed, Said with a loud voice, Stand upright on thy
 11 feet. And he leaped and walked. But the multitude,
 seeing what Paul had done, lifted up their voices, saying,
 in the Lycaonian language, The gods are come down to
 12 us, in the likeness of men. And they called Barnabas,

K

Jupiter,

Jupiter, and Paul, Mercurius, because he was the chief
 13 speaker. Then the priest of Jupiter, which was before
 their city, brought bulls and garlands to the gates, and
 14 with the multitude would have sacrificed. But when the
 apostles, Barnabas and Paul heard *it*, they rent their
 clothes, and sprang in among the people, crying out, and
 15 saying, Men, why do ye these things? We also are men
 of like passions with you, and preach to you, to turn from
 these vanities unto the living God, who made the heaven
 and the earth, the sea, and all things that are therein:
 16 Who, in times past, suffered all nations to walk in their
 17 own ways: Yet he left not himself without witness, in
 that he did good, giving rain from heaven and fruitful
 18 seasons, filling your hearts with food and gladness. And
 with these sayings scarce restrained they the multitude
 from sacrificing to them.

19 But there came thither Jews from Antioch and Iconium,
 who persuaded the multitude, and having stoned Paul,
 dragged *him* out of the city, supposing he had been dead.

20 But as the disciples stood round about him, he rose and
 went into the city: and the next day he departed with
 21 Barnabas to Derbe. And having preached the gospel to
 that city, and made many disciples, they returned to
 22 Lystra, and Iconium, and Antioch: Confirming the souls
 of the disciples, and exhorting them to continue in the
 faith; and that we must through many tribulations enter
 23 into the kingdom of God. And when they had ordained
 them presbyters in every church, and had prayed with
 fasting, they commended them to the Lord, on whom
 24 they had believed. And having passed through Pisidia
 25 they came to Pamphylia, and having spoken the word in
 26 Perga, they went down to Attalia. And thence sailed
 back to Antioch, from whence they had been recom-
 mended to the grace of God, for the work which they
 27 had fulfilled. And being come and having gathered the
 church together, they related all that God had done with
 them, and that he had opened the door of faith to the
 28 Gentiles. And they abode there a long time with the
 disciples.

XV. **B**UT certain men coming down from Judea taught
 the brethren, Except ye be circumcised, after the
 2 manner of Moses, ye cannot be saved. When therefore
 Paul and Barnabas had no small contention and debate
 with them, they determined, that Paul and Barnabas and
 certain others of them, should go up to the apostles and
 elders

- 3 elders at Jerusalem about this question. And being brought on their way by the church, they passed through Phenicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy to all the brethren.
- 4 And being come to Jerusalem, they were received by the church, and the apostles and elders; and they declared
- 5 all things which God had done with them. But there rose up, *said they*, certain of the sect of the pharisees, who believed, saying, That we ought to circumcise them, and command them to keep the law of Moses.
- 6 And the apostles and elders came together, to consider
- 7 of this matter. And after much debate Peter rose up and said to them, Brethren, ye know that God long ago made choice among us, that the Gentiles should by my mouth
- 8 hear the word of the gospel and believe. And God who knoweth the heart, bare them witness, giving the Holy
- 9 Ghost to them also, even as to us; And put no difference between us and them, purifying their hearts by faith.
- 10 Now therefore why tempt ye God to put a yoke on the neck of the disciples, which neither our fathers nor we
- 11 were able to bear? But we believe, that through the grace of the Lord Jesus, we shall be saved even as they.
- 12 Then all the multitude kept silence, and hearkened to Barnabas and Paul, declaring what miracles and wonders
- 13 God had wrought by them among the Gentiles. And when they held their peace, James answered, saying,
- 14 Brethren, hearken to me. Simon hath declared, how God at first visited the Gentiles, to take out of them a people
- 15 for his name. And to this agree the words of the prophets, as it is written, After this I will return and build again the fallen tabernacle of David; I will build again
- 16 the ruins thereof, and will set it up, That the residue of men may seek the Lord, and all the Gentiles on whom my name is called, saith the Lord, who doth these things.
- 17 Known unto God are all his works from eternity. Wherefore I judge, That we trouble not them who from among
- 18 the Gentiles turn to God. But that we write to them, to abstain from things offered to idols, and fornication,
- 19 and things strangled and blood. For Moses hath of old time them that preach him in every city, being read in the synagogues every sabbath-day.
- 20 Then it seemed good to the apostles and elders with the whole church, to send chosen men from among them to Antioch with Paul and Barnabas, Judas, surnamed Barfabas, and Silas, chief men among the brethren, Writing
- 21 thus by their hand, The Apostles, and elders, and the brethren

brethren salute the brethren who are of the Gentiles, in
 24 Antioch, and Syria, and Cilicia. Forasmuch as we have
 heard, that some who came from us have troubled you
 with words, unsettling your minds, saying, *Ye must* be
 circumcised, and keep the law, whom we commanded
 25 not; It seemed good to us, being assembled with one
 accord, to send to you chosen men, with our beloved
 26 Barnabas and Paul, Men that have hazarded their lives,
 27 for the name of our Lord Jesus Christ. We have sent
 therefore Judas and Silas, who will also tell you the same
 28 things by mouth. For it seemed good to the Holy Ghost
 and to us, that no further burden be laid upon you than
 29 these necessary things, To abstain from meats offered
 to idols, and blood, and things strangled, and fornication:
 from which keeping yourselves, ye will do well. Fare ye
 well.

30 So being dismissed they came to Antioch, and having
 assembled the multitude, they delivered the epistle:
 31 Which having read, they rejoiced for the consolation:
 32 And Judas and Silas, being themselves also prophets,
 exhorted and confirmed the brethren with many words.
 33 And after they had tarried a space, they were dismissed
 34 with peace by the brethren to the apostles. But it seemed
 35 good to Silas to remain there. Paul also and Barnabas
 abode in Antioch, teaching and preaching with many
 others also the word of the Lord.

36 **A**ND after certain days Paul said to Barnabas, Let
 us go again and visit the brethren in every city,
 where we have preached the word of the Lord, *and see*
 37 how they do. And Barnabas counselled to take with them
 38 John, surnamed Mark. But Paul thought it not right to
 take with them him, who had departed from them from
 39 Pamphylia, and went not with them to the work. And
 there was a sharp contention, so that they parted from
 each other: and Barnabas taking Mark with him, sailed
 40 away to Cyprus; But Paul having chose Silas, departed,
 being recommended by the brethren to the grace of God.
 41 And he went through Syria and Cilicia, confirming the
 XVI. churches. And he came down to Derbe and Lystra.
 And behold a certain disciple was there, named Timo-
 theus, the son of a certain Jewess that believed; but his
 2 father *was* a Greek: Who was well reported of by the
 3 brethren in Lystra and Iconium. Him Paul would have
 to go forth with him; and he took and circumcised him,
 because of the Jews who were in those places; for they
 4 all knew his father, that he was a Greek. And as they
 went

went through the cities, they gave them the decrees, which were made by the apostles and elders that were at Jerusalem to keep.

5 **A**ND the churches were established in the faith, and
6 increased in number daily. And having gone
through Phrygia and the region of Galatia, being forbid by
7 the Holy Ghost to preach the word in Asia, Coming to
Myſia, they attempted to go to Bithynia; but the spirit
8 suffered them not. And paſſing by Myſia, they came
9 down to Troas. And a viſion appeared to Paul by night:
a man of Macedonia ſtood and intreated him, ſaying,
10 Come over into Macedonia, and help us. And as ſoon as
he had ſeen the viſion, immediately we ſought to go into
Macedonia, aſſuredly inferring that the Lord called us to
11 preach the goſpel to them. Sailing therefore from Troas,
we ran with a ſtrait courſe to Samothracia, and the next
12 day to Neapolis: And from thence to Philippi, which is
the firſt city of that part of Macedonia, and a colony.

13 And we abode in that city certain days. And on the
ſabbath we went out of the gate, by a river ſide, where
prayer was wont to be made; and ſitting down, we ſpake
14 to the women who were come together. And a certain
woman named Lydia, a ſeller of purple, of the city of
Thyatira, a worſhipper of God, heard; whoſe heart the
Lord opened to attend to the things which were ſpoken
15 by Paul. And when ſhe was baptized and her family,
ſhe intreated us ſaying, Since ye have judged me to be
faithful to the Lord, come into my houſe and abide *there*.
16 And ſhe conſtrained us. And as we were going to prayer,
a certain damſel poſſeſſed by a ſpirit of divination met us,
17 who brought her maſters much gain by divining. She
following after Paul and us, cried out, ſaying, Theſe men
are ſervants of the Moſt High God, who declare to you
18 the way of ſalvation. And this ſhe did for many days.
But Paul being grieved, turned and ſaid to the ſpirit, I
command thee in the name of Jeſus Chriſt, to come out
19 of her. And he came out the ſame hour. But when her
maſters ſaw, that the hope of their gain was gone, laying
hold of Paul and Silas, they dragged *them* into the Market-
20 place to the magiſtrates, And having brought them to the
pretors, they ſaid, Theſe men, being Jews, exceedingly
21 trouble our city, And teach cuſtoms, which it is not
lawful for us, being Romans, to receive, neither to ob-
22 ſerve. And the multitude roſe up together againſt them;
and the pretors tearing off their garments, commanded to
23 beat *them* with rods. And when they had laid many ſtripes

upon them, they cast *them* into prison, charging the jailor
 24 to keep them safely : Who having received such a charge
 thrust them into the inner prison, and secured their feet
 25 in the stocks. But at midnight Paul and Silas having pray-
 ed, sung a hymn to God : and the prisoners heard them.
 26 And suddenly there was a great earthquake, so that the
 foundations of the prison were shaken : and immediately
 all the doors were opened, and every one's hands were
 27 loosed. And the jailor awaking out of his sleep, and
 seeing the doors of the prison opened, drew his sword,
 and was going to kill himself, supposing the prisoners
 28 were fled. But Paul cried with a loud voice, saying, Do
 29 thyself no harm ; for we are all here. Then he called for
 lights, and sprang in, and trembling, fell down before
 30 Paul and Silas. And having brought them out, he said,
 31 Sirs, what must I do to be saved ? And they said, believe
 in the Lord Jesus, and thou shalt be saved, and thy house-
 32 hold. And they spake the word of the Lord to him and
 to all that were in his house. And taking them that very
 33 hour of the night, he washed their stripes, and was imme-
 34 diately baptized, he and all his household. And having
 brought them up into his house, he set a table before
 them, and rejoiced, believing in God with his whole
 family.
 35 And when it was day, the pretors sent the serjeant,
 36 saying, Let those men go. And the jailor told Paul, The
 magistrates have sent to let you go : now therefore depart,
 37 and go in peace. But Paul said to them, They have beaten
 us publickly, uncondemned, and have cast us into prison,
 who are Romans : and do they now thrust us out
 38 privately ? Nay verily : but let them come themselves
 and conduct us out. And the serjeants reported these
 words to the pretors ; and they were afraid when they
 39 heard that they were Romans. And they came and com-
 forted them ; and conducting *them* out, requested that they
 40 would depart from the city. And coming out of the
 prison, they entered into *the house of* Lydia ; and when
 they had seen the brethren, they comforted them and
 departed.

XVII. **A**ND having journeyed through Amphipolis and
 Apollonia, they came to Thessalonica, where
 2 there was a synagogue of the Jews. And Paul, according
 to his custom, went in to them, and three sabbath days
 3 discoursed with them from the Scriptures. Opening *them*
 and evincing, That Christ ought to suffer, and to rise from
 the

- the dead, and that this is the Christ, *even* Jesus, whom I
 4 declare unto you. And some of them believed, and were
 joined to Paul and Silas, and a great number of the
 devout Greeks, and not a few of the principal women.
 5 But the Jews who believed not, filled with zeal, taking
 to them some of the mean and profligate fellows, and
 making a mob, set all the city in an uproar; and assailing
 the house of Jason, sought to bring them out to the people.
 6 But not finding them, they dragged Jason and certain
 brethren to the rulers of the city, crying aloud, These men,
 7 that have turned the world upside down, are come hither
 also: Whom Jason hath privately received; and all these
 men act contrary to the decrees of Cæsar, saying that
 8 there is another king, *one* Jesus. And they alarmed the
 multitude and the rulers of the city, when they heard
 9 these things. However having taken security of Jason,
 10 and of the rest, they let them go. But the brethren
 immediately sent away Paul and Silas by night to Berea,
 who coming *thither*, went into the synagogue of the
 11 Jews. These were more ingenuous than those of
 Thessalonica, receiving the word with all readiness of
 mind, *and* daily searching the Scriptures, whether those
 12 things were so? Therefore many of them believed, and of
 the Grecian women of considerable rank, and of the men
 13 not a few. But when the Jews of Thessalonica knew that
 the word of God was preached by Paul at Berea also,
 they came thither likewise, and stirred up the multitude.
 14 Then the brethren sent away Paul immediately, to go as
 it were to the sea; but Silas and Timothy continued
 15 there. And they that conducted Paul, brought him as
 far as Athens, and having received an order to Silas
 and Timothy, to come to him with all speed, they
 departed.
 16 Now, while Paul was waiting for them at Athens, his
 spirit was provoked within him, seeing the city wholly
 17 given to idolatry. He therefore discoursed in the syna-
 gogue to the Jews and the devout persons; and in the
 18 market-place daily to those whom he met with. Then
 some of the Epicurean and Stoic philosophers encountered
 him: and some said, What would this babler say?
 Others, he seemeth to be a proclaimer of strange gods;
 because he preached to them Jesus, and the resurrection.
 19 And they took him and brought him to the Areopagus,
 saying, May we know what this new doctrine *is*, which is
 20 spoken by thee? For thou bringest certain strange things
 to our ears; we would therefore know, what these things

mean

21 mean? (For all the Athenians, and strangers sojourning there, spent their time in nothing else, but telling or hearing some new thing.) Then Paul standing in the midst of the Areopagus, said, Ye men of Athens, I perceive that ye are greatly addicted to the worship of invisible powers. For as I passed along and beheld the objects of your worship, I found an altar, on which was inscribed, **TO THE UNKNOWN GOD**: him therefore whom ye worship without knowing him, I proclaim unto you.

24 God who made the world and all things therein, being the Lord of heaven and earth, dwelleth not in temples made with hands: Neither is he served by men's hands, as though he needed any thing, he himself giving to all life, and breath, and all things. And he hath made of one blood the whole nation of men, to dwell on all the face of the earth, having determined the times before appointed, and the bounds of their habitation: That they might seek God, if haply they might feel after him and find him, though he be not far from every one of us.

28 For in him we live, and move, and have our being; as certain likewise of your own poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think the Godhead is like gold, or silver, or stone, graven by art and contrivance of man. The times of ignorance indeed God overlooked; but he now commandeth all men every where to repent, Because he hath appointed a day, in which he will judge the world righteously, by the man whom he hath ordained, *whereof* he hath given assurance to all men, in that he hath raised him from the dead. And when they heard of the resurrection from the dead, some mocked: but others said, We will hear thee again concerning this. So Paul departed from them. Howbeit, some clave to him and believed: among whom *was* even Dionysius the Areopagite, and a woman named Damaris, and others with them.

XVIII. **A**FTER these things, Paul departing from Athens, came to Corinth. And finding a certain Jew named Aquila, born in Pontus, lately come from Italy, with Priscilla his wife (because Claudius had commanded all the Jews to depart from Rome) he went to them. And as he was of the same trade, he abode with them and wrought, for they were tent-makers by trade. And he discoursed in the synagogue every sabbath, and persuaded the Jews and Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews,

6 Jews, that Jesus was the Christ. But when they see themselves in opposition and blasphemed, he shook his raiment, and said to them, Your blood is upon your own head ; I am pure : from henceforth I will go to the Gentiles. And going thence he went into the house of one named Justus, *one* that worshipped God, whose house was adjoining to the synagogue. And Crispus, the ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians, hearing, believed and were baptized ; Then the Lord said to Paul by a vision, in the night, Fear not, but speak, and hold not thy peace : For I am with thee, and no man shall set on thee to hurt thee ; for I have much people in this city. And he continued there a year and six months teaching the word of God among them.

12 But when Gallio was proconsul of Achaia, the Jews made an assault with one consent upon Paul, and brought him to the judgment-seat, Saying, This *fellow* persuaded men to worship God contrary to the law. And when Paul was about to open his mouth, Gallio said to the Jews, If it were an act of injustice, or wicked licentiousness, O ye Jews, reason would that I should bear with you. But if it be a question of words and names, and of your law, look ye *to it* : for I will be no judge of these matters. And he drove them away from the judgment-seat. Then they all took Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.

18 **A**ND Paul still continued many days ; and *then* taking leave of the brethren, sailed thence for Syria, and with him Priscilla and Aquila, having shaved his head at Cenchrea : for he had a vow. And he came to Ephesus and left them there ; but he himself going into the synagogue, reasoned with the Jews. But though they intreated *him* to tarry longer with them, he consented not : But took his leave of them, saying, I must by all means keep the approaching feast at Jerusalem, but I will return to you again, if God will. And he set sail for Ephesus. And landing at Cesarea, he went up and saluted the church, and went down to Antioch. And having spent some time *there*, he departed and went through the country of Galatia and Phrygia, in order, confirming all the disciples.

24 Now a certain Jew, Apollos by name, born at Alexandria, an eloquent man, mighty in the Scriptures, came to Ephesus. This man had been instructed in the

way of the Lord, and being fervent in spirit he spake and taught diligently the things of Jesus, knowing only the
 26 baptism of John. And he spake boldly in the synagogue, And Aquila and Priscilla hearing him, took him to their house, and explained to him the way of God more perfectly.
 27 And when he was desirous to go over to Achaia, the brethren wrote, exhorting the disciples to receive him: who being come thither, greatly helped
 28 through grace them that had believed. For he earnestly debated with the Jews in public, shewing by the Scriptures, that Jesus was the Christ.

XIX. **N**OW while Apollos was at Corinth, Paul having passed through the upper parts, came to Ephesus; and finding certain disciples, He said to them, Have
 2 ye received the Holy Ghost, since ye believed? And they said to him, Nay, we have not so much as heard, Whether
 3 there be any Holy Ghost. He saith to them, Into what
 4 then were ye baptized? And they said, into John's baptism. And Paul said, John baptized with the baptism of repentance, telling the people to believe on him that was
 5 to come after him, that is, on Jesus. And hearing *this*,
 6 they were baptized in the name of the Lord Jesus. And Paul laying *his* hands on them, the Holy Ghost came upon them, and they spake with tongues and prophesied.
 7 And they were in all about twelve men. And going into
 8 the synagogue, he spake boldly, for three months discoursing and persuading the things concerning the kingdom
 9 of God. But when some were hardened and believed not, but spake reproachfully of the way before the multitude, he departed from them, and separated the disciples, discoursing daily in the school of one Tyrannus. And this
 10 was done for the space of two years, so that all the inhabitants of Asia, both Jews and Greeks heard the word
 11 of the Lord. And God wrought special miracles by the
 12 hands of Paul, So that handkerchiefs or aprons were carried from his body to the sick, and the diseases departed
 13 from them, and the evil spirits came out of them. And some of the vagabond Jews, exorcists, undertook to name the name of the Lord Jesus, over those who had evil spirits, saying, We adjure you by Jesus, whom Paul preacheth.
 14 And there were seven sons of one Sceva, a Jewish chief
 15 priest, who did this. But the evil spirit answering said, Jesus I know, and Paul I know; but who are ye? And
 16 the man in whom the evil spirit was, leaping upon them, and getting the mastery of them, prevailed against them,
 so

so that they fled out of that house naked and wounded.
17 And this was known to all both Jews and Greeks dwelling at Ephesus, and fear fell on them all, and the name of
18 the Lord Jesus was magnified. And many of those who believed came, confessing and openly declaring their
19 deeds. Many also of those who had practised curious arts, bringing their books together, burnt them before all men, and they computed the value of them, and found it
20 fifty thousand *pieces* of silver. So powerfully did the word of God grow and prevail.

21 **A**FTER these things were ended, Paul purposed in spirit, having passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there,
22 I must see Rome also. And having sent two of those who ministered to him, Timotheus and Erastus, to Macedonia,
23 he himself staid in Asia for a season. And about that time
24 there arose no small tumult concerning the way. For a man named Demetrius, a silver-smith, who made silver shrines of Diana, procured no small gain to the artificers:
25 Whom having gathered together, with the workmen employed in such things, he said, Sirs, ye know that our
26 maintenance arises from this occupation. But ye see and hear, that not at Ephesus only, but almost through all Asia, this Paul hath persuaded and turned aside much
27 people, saying, that they are not gods, which are made with hands: So that there is danger not only that this our craft should come into disgrace, but also that the temple of the great goddess Diana should be despised, and her majesty destroyed, whom all Asia and the world worshippeth. And hearing *this*, they were filled with rage, and cried out, saying, Great *is* Diana of the Ephesians.
29 And the whole city was filled with confusion; and they rushed with one accord into the theatre, dragging with them Caius and Aristarchus, men of Macedonia, Paul's
30 fellow-travellers. And when Paul would have gone in to the people, the disciples would not suffer him. And some also of the principal officers of Asia, being his friends, sent to him and desired, that he would not venture himself into the theatre. Some therefore cried one thing, and some another; for the assembly was confused, and the greater part did not know for what they were come together. And they thrust Alexander forward from among the multitude, the Jews pushing him on; and Alexander, waving with his hand, would have made a defence to the
34 people. But when they knew that he was a Jew, one voice arose from them all, crying out for about two hours, Great *is* Diana of the Ephesians.

35 But

35 But the register, having pacified the people, said, Ye men of Ephesus, what man is there who knoweth not, that the city of the Ephesians is a worshipper of the great Diana, and of the *image* which fell down from Jupiter?

36 Seeing then these things cannot be denied, ye ought to be

37 quiet, and to do nothing rashly. For ye have brought these men, who are neither robbers of temples, nor blasphemers of your goddesses. If then Demetrius and the artificers that are with him, have a charge against any one, the courts are held, and there are proconsuls: let them

38 implead one another. But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. And indeed we are in danger to be questioned

40 for sedition, concerning this day; there being no cause, whereby we can account for this concourse. And having

41 said these things, he dismissed the assembly.

XX. **A**N D after the tumult was ceased, Paul having called the disciples to him, and exhorted *them*, departed to go into Macedonia. And having gone through those parts, and exhorted them with much discourse, he

3 came into Greece. And having abode *there* three months, an ambush being laid for him by the Jews, as he was about to sail into Syria, he determined to return through Macedonia. And there accompanied him to Asia, Sopater of Berea, and of the Thessalonians, Aristarchus, and Secundus, and Caius of Derbe, and Timotheus; and of Asia,

5 Tychicus, and Trophimus, These going before, staid for us at Troas. And we set sail for Philippi, after the days of unleavened bread, and came to them at Troas in five

7 days, where we abode seven days. And on the first day of the week, when we were met together to break bread, Paul being to depart on the morrow, preached to them,

8 and continued his discourse till midnight. And there were many lamps in the upper room where they were

9 assembled. And a certain young man, named Eutychus, sitting in the window, fell into a deep sleep; and as Paul still continued his discourse, being overpowered with sleep, he fell down from the third story, and was taken

10 up dead. And Paul went down and fell on him; and taking *him* in his arms said, Be not troubled; for his life is in him. And going up again, and having broken bread, he conversed long with them, even till break of day, and

12 so departed. And they brought the young man alive, and were not a little comforted. But we going before into the ship, sailed to Assos, where we were to take up

Paul;

Paul; for so he had appointed, being himself to go on
14 foot. And when he met us at Assos, we took him up,
15 and came to Mitylene. And sailing thence, we came the
following day over against Chios, and the next day we
touched at Samos, and having tarried at Trogyllium, the
16 day after came to Miletus. For Paul had determined to
sail by Ephesus, that he might not spend any time in Asia;
for he halted, if it were possible, to be at Jerusalem on the
day of Pentecost.

17 And sending to Ephesus from Miletus, he called thither
18 the elders of the church. And when they were come to
him, he said to them, Ye know in what manner I have
conversed among you, all the time from the first day I
19 came into Asia, Serving the Lord with all humility, and
with tears, and trials which beset me through the am-
20 bushes of the Jews: And that I have withheld nothing
which was profitable, but have preached to you, and
21 taught you publickly and from house to house: Testifying
both to Jews and Greeks repentance toward God, and faith
22 in the Lord Jesus Christ. And now being bound by the
spirit, I go to Jerusalem, not knowing the things that shall
23 beset me there: Save that the Holy Ghost testifieth to me
in every city, saying, that bonds and afflictions await me.
24 But none of these things move me; nor do I count my
life precious to myself, so I may finish my course with
joy, and the ministry which I have received of the Lord
25 Jesus, to testify the gospel of the grace of God. And now
I know that ye all among whom I have conversed, pro-
claiming the kingdom of God, shall see my face no more.
26 Wherefore I take you to record this day, that I am pure
27 from the blood of all men: For I have not shunned to
28 declare unto you all the counsel of God. Take heed there-
fore to yourselves and to the whole flock, in which the
Holy Ghost hath made you overseers, to feed the church of
29 God, which he hath purchased with his own blood. For I
know this, that after my departure grievous wolves will enter
30 in among you, not sparing the flock. Yea, from among
yourselves men will arise, speaking perverse things, to
31 draw away disciples after them. Therefore watch, re-
membering that for three years, I ceased not to warn
32 every one, night and day, with tears. And now, brethren,
I commend you to God, and to the word of his grace,
who is able to build you up, and to give you an inheri-
33 tance among all them that are sanctified. I have coveted
34 no man's silver, or gold, or apparel. Yea, you your-
selves know, that these hands have ministered to my ne-
35 cessities, and to them that are with me. I have shewed
you

you all things, that thus labouring ye ought to help the weak, and to remember the word of the Lord Jesus, that
 36 he himself said, It is happier to give than to receive. And having said these things, he kneeled down, and prayed
 37 with them all. And they all wept fore, and falling on
 38 Paul's neck, kissed him, Sorrowing most for that word which he spake, that they should see his face no more. And they conducted him to the ship.

XXI And when we were torne away from them, and had set sail, we ran with a straight course to Coos, and the next day to Rhodes, and thence to Patara.

2 And finding a ship passing over to Phenicia, we went

3 aboard and set sail. And coming within sight of Cyprus, and leaving it on the left-hand, we sailed to Syria, and

landed at Tyre; for there the ship was to unload her

4 burden. And finding disciples, we tarried there seven days, who told Paul by the Spirit, not to go up to Jeru-

5 salem. But when we had finished these days, we departed and went our way; and they all attended us out of the city, with their wives and children: and kneeling

6 down on the sea-shore we prayed. And having embraced each other we took ship, and they returned home.

7 And having finished *our* voyage, we came from Tyre to Ptolemais, and saluting the brethren, we abode with them

8 one day. And the next day, we departed and came to Cesarea: and entering into the house of Philip the Evangelist, who was *one* of the seven, we abode with him.

9 And he had four daughters, virgins, who were proph-

10 etesses. And as we tarried many days, a certain pro-

11 phet named Agabus, came down from Judea. And coming to us, he took up Paul's girdle, and binding his

own feet and hands, said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man whose girdle

12 this is, and deliver *him* into the hands of the Gentiles. And when he heard these things, both we and they of the

13 place, besought him not to go up to Jerusalem. But Paul answered, What mean ye, weeping and breaking my

heart? I am ready not only to be bound but also to die

14 at Jerusalem, for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after these days, we took up our carriages, and

16 went up to Jerusalem, And *some* of the disciples also from Cesarea went with us, and brought us to one Mnason, a Cyprian, an old disciple, with whom we should lodge.

AND

17 AND when we were come to Jerusalem, the brethren
18 received us gladly. And the next day, Paul went
in with us to James, and all the elders were present.
19 And having saluted them, he gave them a particular
account of those things which God had done among the
20 Gentiles by his ministry. And having heard *it*, they
glorified God, and said to him, thou seeest, brother, how
many thousands of believing Jews there are, and they are
21 all zealous for the law. But they have been informed
concerning thee, that thou teachest the Jews who are
among the Gentiles, to apostatize from Moses, telling
them, not to circumcise *their* children, nor to walk after
22 the customs. What is it therefore? The multitude must
needs come together; for they will hear that thou art
23 come. Therefore do this that we say to thee: there are
24 with us four men, who have a vow on them: Take them
and purify thyself with them, and be at charges with
them, that they may shave their heads: and all will know,
that there is nothing of those things which they have heard
of thee; but *that* thou thyself walkest orderly, keeping
25 the law. As touching the Gentiles that believe, we have
written and determined, that they should observe no such
thing; save only that they keep themselves from what is
offered to idols, and from blood, and from what is
strangled, and from fornication.
26 Then Paul took the men, and the next day purifying
himself with them, entered into the temple, declaring the
accomplishment of the days of purification, till the offering
27 should be offered for every one of them. And when the
seven days were about to be accomplished, the Jews that
were from Asia seeing him in the temple, stirred up all
28 the multitude, and laid hands on him, Crying out, Men of
Israel, help! This is the man, that teacheth all men every
where against the people, and the law, and this place: yea
and hath even brought Greeks into the temple, and polluted
29 this holy place. For they had before seen Trophimus the
Ephesian, with him in the city, whom they supposed Paul
30 had brought into the temple. And the whole city was
moved, and the people ran together; and laying hold on
Paul, they dragged him out of the temple: and imme-
31 diately the gates were shut. And as they went about to
kill him, word came to the tribune of the cohort, that all
32 Jerusalem was in an uproar. Who immediately took
soldiers and centurions, and ran down to them; and
when they saw the tribune and soldiers, they ceased from
33 beating Paul. Then the tribune came near, and took him,
and commanded *him* to be bound with two chains, and
enquired,

34 enquired, Who he was, and what he had done? But some
 among the multitude cried out one thing, some another;
 and when he could not know the certainty for the tumult,
 35 he commanded him to be carried into the castle. But
 when he came upon the stairs, he was borne of the
 36 soldiers, through the violence of the multitude. For the
 throng of the people followed after, crying, Away with
 37 him. And as Paul was about to be brought into the
 castle, he said to the tribune, May I speak to thee? Who
 38 said, Canst thou speak Greek? Art not thou that Egyptian,
 who before these days madest an uproar, and leddest out
 39 four thousand murderers into the wilderness? But Paul
 said, I am a man, who am a Jew of Tarsus in Cilicia, a
 citizen of no mean city: and I beseech thee give me leave
 40 to speak to the people. And when he had given him
 leave, Paul standing on the stairs, waved *his* hand to the
 people: and a great silence being made, he spake to them
 XXII. in the Hebrew tongue, saying, Brethren, and fathers,
 2 hear ye now my defence unto you. (And when they
 heard that he addressed them in the Hebrew tongue, they
 3 kept the more silence: and he saith) I am verily a Jew,
 born at Tarsus in Cilicia, but brought up in this city, at
 the feet of Gamaliel, accurately instructed in the law of
 our fathers, and was zealous toward God, as ye are all
 4 this day. And I persecuted this way to the death, binding
 5 and delivering into prisons both men and women: as
 likewise the high-priest is my witness, and all the estate of
 the elders: from whom also I received letters to the
 brethren, and went to Damascus; to bring them who
 6 were there bound to Jerusalem to be punished. But as I
 journeyed and drew near to Damascus, about noon, sud-
 denly there shone from heaven a great light round about
 7 me. And I fell to the ground, and heard a voice saying
 8 to me, Saul, Saul, why persecutest thou me? And I an-
 swered, Who art thou, Lord? And he said to me, I am
 9 Jesus of Nazareth, whom thou persecutest. And they
 that were with me saw the light, and were terrified; but
 they did not hear the voice of him that spake to me.
 10 And I said, What shall I do, Lord? And the Lord said
 to me, Rise, and go into Damascus, and there it shall be
 told thee of all things which are appointed thee to do.
 11 And as I could not see for the glory of that light, being
 led by the hand by them that were with me, I came into
 12 Damascus. And one Ananias, a devout man according to
 the law, well reported of by all the Jews that dwelt *there*,
 13 Coming to me, stood and said to me, Brother Saul, re-
 ceive

14 ceive thy sight. And the same hour I looked up upon him. And he said, the God of our fathers hath chosen thee, to know his will, and see that just one, and hear the
 15 voice of his mouth. For thou shalt be his witness to all
 16 men, of what thou hast seen and heard. And now, why tarriest thou? Arise and be baptized, and wash away thy
 17 sins, calling on the name of the Lord. And when I was returned to Jerusalem, and was praying in the temple, I
 18 was in a trance: And saw him saying to me, Make haste and depart quickly out of Jerusalem; for they will not
 19 receive thy testimony concerning me. And I said, Lord, they know that I imprisoned, and beat in every synagogue
 20 them that believed on thee. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting, and kept the garments of them that slew him.
 21 But he said to me, Depart: for I will send thee far off to the Gentiles.

22 And they heard him to this word, and then lifted up their voice and said, Away with such a fellow from the
 23 earth; for it is not fit that he should live. And as they cried out, and rent their garments, and cast dust into the
 24 air, The tribune commanded him to be brought into the castle, and ordered him to be examined by scourging, that he might know for what cause they cried so against
 25 him. And as they were binding him with thongs, Paul said to the Centurion that stood by, Is it lawful for you to
 26 scourge a Roman even uncondemned? The Centurion hearing it, went and told the tribune, saying, Consider what thou art about to do; for this man is a Roman.
 27 Then the tribune came and said to him, Tell me, art thou
 28 a Roman? He said, Yea. And the tribune answered, I purchased this freedom with a great sum of money. And
 29 Paul said, But I was *free-born*. Then they who were going to examine him, immediately departed from him: and the tribune was afraid, after he knew he was a Roman, because he had bound him.

30 **A**ND on the morrow, desiring to know the certainty, what he was accused of by the Jews, he loosed him from *his* bonds, and commanded the chief priests and all the council to come; and bringing Paul down, set him before them.

XXIII. And Paul earnestly beholding the council, said, Brethren, I have lived in all good conscience before
 2 God till this day. And Ananias the high-priest commanded them that stood by, to smite him on the
 3 mouth. Then said Paul to him, God is about to smite thee,

thee, thou whited wall. For sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? But they that stood by, said, Revilest thou God's high-priest? Then said Paul, I was not aware, brethren, that it was the high-priest; for it is written, Thou shalt not revile the ruler of thy people. But Paul perceiving that the one part were Sadducees, and the other Pharisees, cried out in the council, Brethren, I am a Pharisee, the son of a Pharisee; for the hope of the resurrection of the dead I am called in question. And when he had said this, there arose a contention between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say, there is no resurrection, neither angel nor spirit; but the Pharisees confess both. And there was a great clamour: and the Scribes of the Pharisees side arising, contended, saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God. And as a great disturbance arose, the tribune fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down, and pluck him from among them, and bring him into the castle.

AND the night following, the Lord standing by him, said, Be of good courage, Paul: for as thou hast testified the things concerning me at Jerusalem, so thou must testify at Rome also. And when it was day, some of the Jews entering into a conspiracy, bound themselves by a curse, saying, that they would neither eat nor drink, till they had killed Paul. And they were more than forty, who had made this confederacy. And they came to the chief priests and elders, and said, We have bound ourselves by a solemn curse, not to taste any thing, till we have killed Paul. Now therefore ye with the council signify to the tribune, that he bring him down to you to-morrow, as though ye would more accurately know the things concerning him: and we, before he come near, are ready to kill him. But Paul's sister's son, hearing of their lying in wait, came, and entering into the castle, told Paul. And Paul calling to him one of the centurions, said, Conduct this young man to the tribune; for he hath something to tell him. So he took and brought him to the tribune, and said, Paul the prisoner, calling me to him, desired me, to bring this young man to thee, who hath something to tell thee. And the tribune taking him by the hand, and going aside privately, asked, What is it that thou hast to tell me? And he said, The Jews have agreed

agreed to ask thee to bring down Paul to-morrow, to the council, as if they would enquire something concerning
 21 him more accurately. But do not yield to them; for there are more than forty of them lie in wait, who have bound themselves with a curse, neither to eat nor drink till they have killed him; and now are they ready, expect-
 22 ing a promise from thee. So the tribune dismissed the young man, having charged *him*, Tell no man, that
 23 thou hast discovered these things to me. And having called to him two of the centurions, he said, Prepare two hundred soldiers to go to Cesarea, and seventy horsemen, and two hundred spearmen, by the third hour of the night.
 24 And provide beasts, to set Paul upon, and conduct *him*
 25 safe to Felix the governor. And he wrote a letter after this manner, Claudius Lysias to the most excellent gover-
 26 nor Felix, greeting. As this man was seized by the Jews,
 27 and about to be killed by them, I came with the soldiery and rescued him, having learned, that he was a Roman.
 28 And desiring to know the crime of which they accused
 29 him, I brought him before their council: Whom I found to be accused concerning questions of their law, but to be
 30 charged with nothing worthy of death or of bonds. And when it was shewn me, that an ambush was about to be laid for the man by the Jews, I immediately sent *him* to thee, commanding his accusers also to say before thee what they have against him. Farewel.
 31 The soldiers therefore taking Paul, as it was com-
 32 manded them, brought *him* by night to Antipatris. On the morrow they returned to the castle, leaving the horse-
 33 men to go with him: Who entering into Cesarea, and delivering the letter to the governor, presented Paul also
 34 before him. And having read *it*, he asked of what province he was? And being informed that he was of Cilicia,
 35 I will give thee, said he, a thorough hearing, when thy accusers also are come. And he commanded him to be kept in Herod's palace.

XXIV. **A**ND after five days, Ananias the high-priest came down with the elders, and a certain orator, *named* Tertullus; who appeared before the governor against Paul. And he being called, Tertullus began to accuse *him*, saying, Seeing we enjoy great peace through thee, and that very worthy deeds are done to this nation
 3 by thy prudence always, and in all places, We accept *it*,
 4 most excellent Felix, with all thankfulness. But that I may not trouble thee farther, I beseech thee of thy clemency

5 clemency to hear us a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-
6 leader of the sect of the Nazarenes: Who hath also attempted to profane the temple; whom we seized and
7 would have judged according to our law. But Lyfias the tribune coming upon us, with great violence took him
8 away out of our hands, Commanding his accusers to come to thee, whereby thou mayest thyself, on examination, take knowledge of all these things, of which we accuse
9 him. And the Jews also assented, saying that these things were so.

10 Then Paul, after the governor had made a sign to him to speak, answered, Knowing thou hast been for several years a judge to this nation, I cheerfully answer for myself: As thou mayest know, that it is but twelve days
11 since I went up to worship at Jerusalem. And they neither found me disputing with any man in the temple, nor making an insurrection among the multitude, either in
12 the synagogues, or in the city. Nor can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things
13 which are written in the law and in the prophets; Having hope in God, that there shall be a resurrection of the dead, both of the just and of the unjust, which they themselves also expect. And for this cause do I also exercise myself to have always a conscience void of offence toward
14 God and toward men. Now after several years I came to bring alms to my nation, and offerings. Whereupon
15 certain Jews from Asia found me purifying in the temple, neither with multitude, nor with tumult: Who ought to have been present before thee, and to accuse me, if they
16 had any thing against me. Or let these themselves say, what crime they found in me, when I stood before the
17 council, Unless *it be* concerning this one word, that I cried, standing among them, Touching the resurrection of the dead, I am called in question by you this day.
18 And when Felix heard these things, he put them off, saying, After I have been more accurately informed concerning this way, when Lyfias the tribune cometh down,
19 I will take full cognisance of your affair. And he commanded the centurion to keep him, and let him have liberty and to hinder none of his friends from ministering to him.

24 And after some days, Felix coming with Drusilla his wife, who was a Jewess, sent for Paul, and heard him
 25 concerning the faith in Christ. And as he reasoned concerning justice, temperance, and the judgment to come, Felix being terrified, answered, Go thy way for this time: when I have a convenient season, I will afterwards call
 26 for thee. And he hoped also that money would have been given him by Paul; and therefore he sent for him
 27 the oftner, and discoursed with him. But after two years Felix was succeeded by Portius Festus: and Felix desiring to gratify the Jews, left Paul bound.

XXV. **N**OW when Festus was come into the province, after three days he went up from Cæsarea to
 2 Jerusalem. Then the high-priest and the chief of the Jews, appeared before him against Paul, and besought
 3 him, Begging favour against him, that he would send for him to Jerusalem, lying in wait to kill him by the way.
 4 But Festus answered, That Paul was kept at Cæsarea, and
 5 that he himself would depart *thither* shortly. Therefore let those of you, said he, who are able, go down with me and accuse the man, if there be any *wickedness* in him.
 6 And having tarried among them not more than eight or ten days, he went down to Cæsarea; and the next day, sitting on the judgment-seat, he commanded Paul to be
 7 brought. And when he was come, the Jews who had come down from Jerusalem, stood round about *him*, bringing many and heavy accusations against Paul, which
 8 they were not able to prove: while he answered for himself, Neither against the law of the Jews, nor against the
 9 temple, nor against Cæsar, have I offended at all. But Festus, desiring to gratify the Jews, answered Paul and said, Art thou willing to go up to Jerusalem, and there
 10 be judged before me concerning these things? Then said Paul, I am standing at Cæsar's judgment-seat, where I ought to be judged: I have done no wrong to the Jews,
 11 as thou also very well knowest. For if indeed I have done wrong, and have committed any thing worthy of death, I refuse not to die: but if there is nothing of the things whereof these accuse me, no man can give me up to
 12 them. I appeal to Cæsar. Then Festus, having conferred with the council answered, Hast thou appealed to Cæsar? To Cæsar shalt thou go.
 13 And after certain days, king Agrippa and Bernice came
 14 to Cæsarea, to salute Festus. And when they had been there many days, Festus declared the case of Paul to the king

king, saying, There is a certain man left prisoner by
 15 Felix, About whom when I was at Jerusalem, the chief
 priests and elders of the Jews appeared before me, desiring
 16 judgment against him. To whom I answered, It is not
 the custom of the Romans, to give up any man, till he
 that is accused have the accusers face to face, and have
 liberty to make his defence, touching the crime laid to
 17 his charge. When therefore they were come hither, I
 without any delay sat on the judgment-seat the next day,
 18 and commanded the man to be brought forth. Against
 whom when the accusers stood up, they brought no ac-
 19 cusation of such things as I supposed; But had certain
 questions against him, relating to their own religious
 worship, and about one Jesus, that was dead, whom Paul
 20 affirmed to be alive. And as I doubted of such manner
 of questions, I asked, If he would go to Jerusalem, and
 21 there be judged concerning these matters? But Paul ap-
 pealing to be kept for the hearing of Augustus, I com-
 manded him to be kept till I could send him to Caesar,
 22 Then Agrippa said to Festus, I would also hear the man
 myself. And he said, To-morrow thou shalt hear
 him.

23 And on the morrow, when Agrippa was come and
 Bernice with great pomp, and were entered into the place
 of audience, with the tribunes and principal men of the
 city, at the command of Festus, Paul was brought forth.
 24 And Festus said, King Agrippa, and all ye who are present
 with us, ye see this man, about whom all the multitude
 of the Jews have pleaded with me, both at Jerusalem and
 here, crying out, that he ought not to live any longer.
 25 But when I found, that he had committed nothing worthy
 of death, and he had himself appealed to the emperor, I
 26 determined to send him: Of whom I have nothing cer-
 tain to write to my lord: wherefore I have brought him
 before you, and especially before thee, O king Agrippa,
 that after examination taken, I may have somewhat to
 27 write. For it seemeth to me unreasonable, to send a
 prisoner, and not to signify also the crimes *alleged* against
 him.

XXVI. Then Agrippa said to Paul, It is permitted thee to
 2 speak for thyself. And Paul, stretching forth his hand
 made his defence. I think myself happy, king Agrippa,
 that I am to make my defence before thee, concerning all
 3 those things whereof I am accused by the Jews, Who are
 accurately acquainted with all the customs and questions
 which

which are among the Jews : wherefore I beseech thee to hear me patiently.

- 4 The manner of my life from my youth, which was from the beginning among my own nation at Jerusalem, all the
5 Jews know, Who knew me from the first, (if they would
6 testify) that I lived a Pharisee, after the strictest sect of our religion. And now I stand in judgment, for the hope of
7 the promise made by God to our fathers: To which our twelve tribes, worshipping continually night and day, hope to attain: concerning which hope, king Agrippa, I
8 am accused by the Jews. What? Is it judged by you an incredible thing, that God should raise the dead?
9 I indeed thought myself, that I ought to do many things
10 contrary to the name of Jesus of Nazareth: Which also I did in Jerusalem; and having received authority from the chief priests, I shut up many of the saints in prisons, and when they were killed, I gave my vote against them.
11 And frequently punishing them in all the synagogues, I compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even to foreign cities.
12 Whereupon as I was going to Damascus, with authority
13 and commission from the chief priests, At mid-day, O king, I saw in the way, a light from heaven, above the brightness of the sun, shining round me and them that
14 journeyed with me. And when we were all fallen down to the earth, I heard a voice saying to me in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard*
15 for thee to kick against the goads. And I said, Who art thou Lord? And he said I am Jesus whom thou persecutest. But rise and stand upon thy feet; for I have appeared to thee for this purpose, to ordain thee a minister and a witness, both of the things which thou hast seen,
17 and of those in which I will appear to thee. Delivering thee from the people, and the Gentiles, to whom I now
18 send thee, To open their eyes, that they may turn from darkness to light, and from the power of Satan to God; that they may receive through faith which is in me, forgiveness of sins, and an inheritance among them that are
19 sanctified. From that time, O king Agrippa, I was not
20 disobedient to the heavenly vision. But first to them at Damascus and at Jerusalem, and through all the country of Judea, and then to the Gentiles I declared, that they should repent and turn to God, doing works worthy of
21 repentance. For these things the Jews seizing me in the temple, attempted to kill me with their own hands.
22 But having obtained help from God, I continue till this day

day, testifying both to small and great, saying nothing but what both the prophets and Moses have declared should be, That Christ having suffered, and being the first who rose from the dead, should shew light to the people and to the Gentiles. And as he was thus making his defence, Festus said with a loud voice, Paul, thou art beside thyself, much learning doth make thee mad. But he said, I am not mad, most excellent Festus, but utter the words of truth and sobriety. For the king knoweth of these things; to whom also I speak with freedom; for I am persuaded none of these things are hidden from him; for this was not done in a corner. King Agrippa, Believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but likewise all that hear me, were this day both almost and altogether such as I am, except these bonds.

And as he said this, the king rose up, and the governor, and Bernice, and they that sat with them. And as they were going away, they spake one to another, saying, This man doth nothing worthy of death, or of bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

XXVII. **A**ND when it was determined, to sail into Italy, they delivered Paul, and certain other prisoners, to a centurion named Julius, of the Augustan cohort. And going aboard a ship of Adramyttium, that was to sail by the coasts of Asia, we set sail, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we reached Sidon. And Julius treating Paul courteously, permitted him to go to his friends, to take refreshment. And setting sail from thence, we sailed under Cyprus, because the winds were contrary. And having sailed through the sea of Cilicia, and Pamphylia, we came to Myra, a city of Lycia. And the centurion finding a ship of Alexandria there, bound for Italy, put us on board of it. And when we had sailed slowly many days, and were scarce come over-against Cnidus, the wind not suffering us, we sailed under Crete, over-against Salmone. And passing it with difficulty, we came to a certain place called the Fair Havens, near which was the city Lasea. And as much time was spent, and sailing was now dangerous, because the fast was already past, Paul exhorted them, Saying to them, Sirs, I perceive that this

this voyage will be with injury and much damage, not only to the lading and the ship, but also to our lives.

11 But the centurion regarded the master and the owner of the vessel, more than the things, which were spoken by

12 Paul. And as the haven was not convenient to winter in, the greater part advised to set sail from thence also, if by any means they might reach Phenice, to winter *there*, which is a haven of Crete, looking to the South-west and

13 North-west. And as the South wind blew gently, supposing they had obtained their purpose, they weighed

14 anchor, and sailed on close by Crete. But not long after there arose against it a tempestuous wind named Euro-

15 clydon. And the ship being caught, and not able to bear up against the wind, we let *her* drive. And running under

16 a certain island called Clauda, we were hardly able to get masters of the boat: Which having taken up, they used

17 helps, under-girding the ship, and fearing lest they should fall into the quick-sands, they struck sail, and so we were

18 driven. And as we were in an exceeding great storm, the next day they lightened the ship. And the third day

19 we cast out with our own hands the tackling of the ship.

20 And as neither sun nor stars appeared for many days, and no small tempest lay on us, all hope of our being saved was now taken away.

21 But after long abstinence, Paul standing in the midst of them, said, Sirs, ye should have hearkened to me, and not have loosed from Crete, and *so* have avoided this injury

22 and loss. Yet now I exhort you to be of good courage; for there shall be no loss of *any* life among you, but of

23 the ship *only*. For there stood by me this night an angel

24 of the God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be presented before Cæsar: and lo

25 God hath given thee all them that sail with thee. Wherefore, Sirs, take courage: for I trust in God, that it shall

26 be even as it hath been spoken to me. But we must be cast on a certain island. And when the fourteenth night

27 was come, as we were driven up and down in the Adriatic sea, about mid-night the sailors suspected, that they drew

28 nigh some land. And sounding, they found twenty fathoms; and having gone a little farther, sounding again,

29 they found fifteen fathoms. And fearing lest we should fall upon rough places, they cast four anchors out of the

30 stern, and wished for the day. But when the sailors were attempting to flee out of the ship, and had let down the boat into the sea, under pretence that they were going to

31 carry out anchors out of the foreship, Paul said to the

L

centurion

centurion and the soldiers, Unless these abide in the ship,
 32 ye cannot be saved. Then the soldiers cut off the ropes
 33 of the boat, and let it fall off. And while the day was
 coming on, Paul exhorted them all to take food, saying,
 This day is the fourteenth that ye have tarried and con-
 34 tinue fasting, having taken nothing. Therefore I exhort
 you to take food: for this is for your preservation; for
 there shall not a hair fall from the head of any of you.
 35 And having spoken thus, he took bread, and gave thanks
 to God before them all; and having broken *it*, he began
 36 to eat. Then were they all encouraged, and he also took
 37 meat. And we were in the ship, in all two hundred and
 38 seventy-six souls. And when they were satisfied with
 food, they lightened the ship, casting out the wheat into
 39 the sea. And when it was day, they did not know the
 land; but they observed a certain creek having a shore,
 into which they were minded, if possible, to thrust the
 40 ship: And having taken up the anchors, they committed
it to the sea, at the same time loosing the rudder-bands,
 and hoisting up the stay-sail to the wind, they made for
 41 the shore. But falling into a place where two seas met,
 they ran the ship a-ground; and the fore-part sticking fast,
 remained immoveable, but the hinder part was broken by
 42 the force of the waves. And the counsel of the soldiers
 was to kill the prisoners, lest any one should swim away
 43 and escape. But the centurion, being desirous to save
 Paul, hindered them from their purpose, and commanded
 those that could swim, throwing themselves *into the sea*,
 44 first to get away to land. And the rest, some on boards,
 and some on *broken pieces* of the ship; and so it came to
 pass, that they all escaped safe to land.

XXVIII. And being escaped, we then knew, that the island
 2 was called Melita. And the Barbarians shewed us un-
 common kindness; for having kindled a fire, they brought
 us all to *it*, because of the present rain and because of the
 3 cold. Now as Paul was gathering a bundle of sticks,
 and laying them on the fire, a viper coming from the
 4 heat, fastened upon his hand. And when the Barbarians
 saw the venomous animal hanging on his hand, they said
 one to another, Doubtless this man is a murderer, whom,
 though he hath escaped the sea, vengeance hath not suf-
 5 fered to live. But having shaken off the venomous animal
 6 into the fire, he suffered no harm. However they ex-
 pected, that he would have swollen, or suddenly fallen
 down dead: but after having waited a considerable time,
 seeing no mischief befall him, they changed their minds,
 and

7 and said, he was a god. And near that place was the estate of the chief man of the island, named Publius, who receiving us into his house, entertained us courteously three days. Now the father of Publius lay sick of a fever and bloody flux; to whom Paul went in, and having 9 prayed, laid his hands on him and healed him. And when this was done, the rest also in the island, who had 10 disorders, came and were healed, Who likewise honoured us with many honours, and when we departed, put on board such things as were necessary.

11 And after three months we sailed in a ship of Alexandria, which had wintered in the island, whose sign was 12 Castor and Pollux. And arriving at Syracuse, we tarried 13 there three days, Whence casting round, we came to Rhegium, and the South wind rising after one day, we came 14 the next to Puteoli: Where finding brethren, we were intreated to tarry with them seven days, and so we went 15 toward Rome. And the brethren having heard of us, came out thence to meet us, *some* as far as Appii Forum, and *others* to the Three Taverns, whom when Paul saw, he thanked God and took courage.

16 **A**ND when we were come to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with the soldier 17 that kept him. And after three days, he called the chief of the Jews together. And when they were come together, he said to them, Brethren, though I have done nothing against the people, or the customs of our fathers, yet I have been delivered a prisoner from Jerusalem into 18 the hands of the Romans: Who having examined me, were willing to have released *me*, because there was no 19 cause of death in me. But when the Jews opposed *it*, I was constrained to appeal to Cæsar; not that I had any 20 thing to accuse my nation of. For this cause therefore have I intreated to see and speak with you; for *it is* on account of the hope of Israel, *that* I am bound with this 21 chain. And they said to him, We have neither received letters from Judea concerning thee, nor hath any of the brethren coming hither, related or spoke any evil of thee. 22 But we desire to hear of thee what thou thinkest; for, concerning this sect, we know, that it is every where spoken against.

23 And having appointed him a day, many came to him at his lodging, to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and the prophets, from morn-

- 24 ing till evening. And some believed the things that were
 25 spoken, and some believed not. And not agreeing with
 each other, they brake up the assembly. after Paul had
 spoken one word, Well spake the Holy Ghost by the
 26 prophet Isaiah to your fathers, Saying, Go to this people
 and say, Hearing ye shall hear, and shall not understand,
 27 and seeing ye shall see, and shall not perceive. For the
 heart of this people is waxed gross, and with their ears
 they hear heavily, and their eyes have they closed; lest
 they should see with *their* eyes, and hear with *their* ears,
 and understand with *their* hearts, and should be con-
 28 verted and I should heal them. Be it known therefore
 unto you, that the salvation of God is sent to the Gentiles,
 29 and they will hear. And when he had said these things,
 the Jews departed, having great debating with each
 other.
 30 And he continued two whole years in his own hired
 31 house, and received all that came to him, preaching the
 kingdom of God, teaching the things that relate to the
 Lord Jesus Christ, with all freedom of speech, no man
 forbidding him.

St. PAUL's Epistle to the ROMANS.

MANY of the writings of the New Testament are written in the form of epistles. Such are not only those of St. Paul, James, Peter, Jude, but also both the treatises of St. Luke, and all the writings of St. John. Nay, we have seven epistles herein, which the Lord Jesus himself sent by the hand of John to the seven churches: yea, the whole Revelation is no other than an epistle from him.

Concerning the epistles of St. Paul, we may observe he writes in a very different manner, to those churches which he had planted himself, and to those *who had not seen his face in the flesh*. In his letters to the former, a loving or sharp familiarity appears, as their behaviour was more or less suitable to the gospel. To the latter, he proposes the pure, unmixed gospel, in a more general and abstract manner,

As to the time wherein he wrote his epistles, it is probable he wrote about the year of *Christ* according to the common reckoning,

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|------------------------|--|
| 48 from <i>Corinth</i> | the epistle to the <i>Thessalonians</i> : |
| 49 from <i>Phrygia</i> | to the <i>Galatians</i> : |
| 52 from <i>Ephesus</i> | the first to the <i>Corinthians</i> : |
| from <i>Troas</i> | the epistle to <i>Timothy</i> : |
| from <i>Macedonia</i> | the second to the <i>Corinthians</i> , and that to <i>Titus</i> : |
| from <i>Corinth</i> | to the <i>Romans</i> : |
| 57 from <i>Rome</i> | to the <i>Philippians</i> , to <i>Philemon</i> , to the <i>Ephesians</i> , and <i>Colossians</i> : |
| 58 from <i>Italy</i> | to the <i>Hebrews</i> : |
| 66 from <i>Rome</i> | the second to <i>Timothy</i> : |

As to the general epistles, it seems *St. James* wrote a little before his death, which was A. D. 63. *St. Peter* who was martyr'd in the year 67, wrote his latter epistle a little before his death, and not long after his former. *St. Jude* wrote after him, when the mystery of iniquity was gaining ground swiftly. *St. John* is believed to have wrote all his epistles a little before his departure. The *Revelation* he wrote A. D. 96.

That *St. Paul* wrote this epistle from *Corinth* we may learn, from his commending to the *Romans* *Phebe* a servant of the church of *Cenchrea*, (ch. xvi. 1.) a port of *Corinth*, and from his mentioning the salutations of *Caius* and *Erasus*, (ch. xvi. 23.) who were both *Corinthians*. Those to whom he wrote, seem to have been chiefly foreigners, both *Jews* and *Gentiles*, whom business drew from other provinces; as appears, both by his writing in *Greek*, and by his salutations of several former acquaintance.

His chief design herein is to shew, 1. That neither the *Gentiles* by the law of nature, nor the *Jews* by the law of *Moses*, could obtain justification before God: and that therefore it was necessary for both to seek it from the free mercy of God by faith. 2. That God has an absolute right, to shew mercy on what terms he pleases, and to withhold it from those who will not accept it on his own terms.

This epistle consists of five parts,

- I. The introduction, C. i. 1—15
- II. The proposition briefly proved,
 1. Concerning faith and justification,
 2. Concerning salvation,
 3. Concerning the equality of believers, *Jews*, or *Gentiles*, 16—17

To these three parts whereof

The first is treated of

C. i. 18—iv.

The second

C. v.—viii.

The third

C. ix.—xi.

not only the treatise itself, but also the exhortation answers in the same order

III. The treatise,

believers,

C. ix.—xi.

IV. The exhortation,

C. xii. 1—2.

1. Concerning faith and its fruits, love and practical holiness,

3—21.

1. Concerning justification, which is,

1. Not by works, for

C. i.—18

The Gentiles,

C. ii. 1—10

The Jews, and

11—29

Both together are under sin,

C. iii. 1—20

2. But by faith,

21—31

as appears by the example of Abraham, and the testimony of David,

C. iv. 1—25

2. Concerning salvation,

C. v.—8.

3. Concerning the equal privileges of Jews and Gentiles

C. xiii. 1—10

2. Concerning salvation

11—14

3. Of the conjunction of Jews and Gentiles,

C. xiv. 1—xv. 13.

V. The conclusion,

14—xvi. 25.

To express the design and contents of this epistle, a little more at large. The apostle labours throughout, to fix in those to whom he writes, a deep sense of the excellency of the gospel, and to engage them to act suitably to it. For this purpose, after a general salutation, (ch. i. 1—7.) and profession of his affection for them (ver. 8—15.) he declares he shall not be ashamed openly to maintain the gospel at *Rome*, seeing it is the powerful instrument of salvation, both to *Jews* and *Gentiles*, by means of faith, (ver. 16, 17.) And in order to demonstrate this, he shews,

1. That the world greatly needed such a dispensation, the *Gentiles* being in a most abandoned state; (ver. 18—32.) and the *Jews*, though condemning others, being themselves no better: (ch. ii. 1—29.) As, notwithstanding some evils, which he obviates, (ch. iii. 1—8.) their own scriptures testify, (9—19.) So that all were under a necessity of seeking justification by this method. (20—31.)

2. That *Abraham* and *David* themselves sought justification, by faith, and not by works, (ch. iv. 1—25.)

3. That

3. That all who believe are brought into so happy a state, as turns the greatest afflictions into matter of joy, (ch. v. 1—11.)

4. That the evils brought on mankind by *Adam* are abundantly recompensed to all that believe in *Christ*. (12—21.)

5. That far from dissolving the obligations to practical holiness, the gospel increases them by peculiar obligations. (ch. vi. 1—23.)

In order to convince them of these things the more deeply, and to remove their fondness for the *Mosaic* law, now they were married to *Christ* by faith in him, (ch. vii. 1—6.) he shews how unable the motives of the law were to produce that holiness, which believers obtain, by a living faith in the gospel; (ch. vii. 7—25. viii. 1, 2.) and then gives a more particular view of those things, which rendered the gospel effectual to this great end, (ver. 3—39.)

That even the *Gentiles*, if they believed, should have a share in these blessings: and that the *Jews*, if they believed not, should be excluded from them, being a point of great importance, the apostle bestows the 9th, 10th, and 11th chapters in settling it. He begins the 9th chapter, by expressing his tender love, and high esteem for the *Jewish* nation, (ver. 1—5.) and then shews,

1. That God's rejecting great part of the seed of *Abraham*, yea, and of *Isaac* too, was an undeniable fact. (6—13.)

2. That God had not chosen them to such peculiar privileges, for any kind of goodness either in them or their fathers. (14—24.)

3. That his accepting the *Gentiles*, and rejecting many of the *Jews*, had been foretold both by *Hosea* and *Isaiah*. (ver. 25—33.)

4. That God had offered salvation to *Jews* and *Gentiles* on the same terms, though the *Jews* had rejected it. (ch. x. 1—21.)

5. That though the rejection of *Israel* for their obstinacy was general, yet it was not total; there being still a remnant among them who did embrace the gospel. (ch. xi. 1—10.)

6. That the rejection of the rest was not final, but in the end all *Israel* should be saved. (ver. 11—31.)

7. That mean time their obstinacy and rejection served to display the unsearchable wisdom and love of God. (ver. 32—36.)

The rest of the epistle contains practical instructions and exhortations. He particularly urges. 1. An entire consecration of themselves to God, and a care to glorify him by a faithful improvement of their several talents. (ch. xii. 1—11.)

2. Devotion, patience, hospitality, mutual sympathy, humility, peace, and meekness; (ver. 12—21.) 3. Obedience to magistrates, justice in all its branches, love the fulfilling of the law, and universal holiness: (ch. xiii. 1—14.) 4. Mutual candor between those who differed in judgment, touching the observance of the *Mosaic* law; (ch. xiv. 1—23. xv. 1—17.) in enforcing which he is led to mention the extent of his own labours, and his purpose of visiting the *Romans*, in the mean time recommending himself to their prayers. (ver. 18—33.) And after many salutations, (ch. xvi. 1—16.) and a caution against those who caused divisions, he concludes with a suitable blessing and doxology, (ver. 17—27.)

R O M A N S.

1. **P**AUL, a servant of Jesus Christ, called *to be* an apostle,
- 2 separated to the gospel of God, Which he had promised before, by his prophets in the holy scriptures;
- 3 Concerning his Son, Jesus Christ our Lord, who was of
- 4 the seed of David, according to the flesh, *But* declared the Son of God with power, according to the spirit of holiness,
- 5 by the resurrection from the dead; By whom we have received grace and apostleship, for obedience to the
- 6 faith in all nations for his name, Among whom are ye
- 7 also, the called of Jesus Christ: To all that are in Rome, who are beloved of God, called and holy, Grace to you, and peace from God our Father, and the Lord Jesus Christ.
- 8 First, I thank my God, through Jesus Christ, for you
- 9 all, that your faith is spoken of through the world. For God, whom I serve with my spirit in the gospel of his Son, is my witness, how incessantly I make mention of
- 10 you: Always requesting in my prayers to come unto you, if by any means now at length I may have a prosperous
- 11 journey by the will of God. For I long to see you, that I may impart to you some spiritual gift, that ye may be
- 12 established, That is, to be comforted together with you, by the mutual faith both of you and me. Now I would
- 14 not have you ignorant, brethren, that I have often purposed to come to you, (though I have been hindered hitherto) that I might have some fruit among you also,
- 15 even as among the other Gentiles. I am a debtor both to the Greeks and the Barbarians, both to the wise and to the unwise. Therefore, as much as in me is, I am ready
- 16 to preach the gospel to you also who are at Rome. For I am

I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth, both to the Jew and to the Gentile. For the righteousness of God is revealed therein from faith to faith; as it is written, The just shall live by faith.

FOR the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who detain the truth in unrighteousness. For what is to be known of God is manifest in them; for God hath shewed it to them. For those things of him which are invisible, both his eternal power and Godhead, are clearly seen from the creation of the world, being understood by the things which are made, so that they are without excuse: Because knowing God, they did not glorify him as God, neither were thankful, but became vain in their reasonings, and their heart was darkened. Professing to be wise, they became fools, And changed the glory of the incorruptible God into an image in the likeness of corruptible man, and of birds, and of four-footed creatures and reptiles. Wherefore God also gave them up to uncleanness through the desires of their hearts, to dishonour their bodies among themselves; Who changed the truth of God into a lie, and worshipped and served the creature above the Creator, who is blessed for ever! Amen. Therefore God gave them up to vile affections; for even their women changed the natural use to that which is against nature: And likewise also men, leaving the natural use of the woman, burned in their lust toward each other, men with men working filthiness, and receiving in themselves the just recompence of their error. And as they did not like to retain God in their knowledge, God gave them up to an undiscerning mind, to do the things which were not expedient, Filled with all in-bisjustice, fornication, maliciousness, covetousness, wickedness; full of envy, murder, contention, deceit, malignity: 30 Whisperers, backbiters: haters of God, violent, proud: boasters, inventors of evil things: disobedient to parents, 31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful. Who knowing the righteous judgment of God, that they who practise such things are worthy of death, not only do the same, but have pleasure in those that practise them.

THEREFORE thou art inexcusable, O man, who-soever thou art that judgest: for in that thou judgest the other, thou condemnest thyself; for thou that judgest practisest.

2 praetise the same things. For we know that the judgment of God is according to truth, against them who
 3 praetise such things. And thinkest thou this, O man, who judgest them that praetise such things, and dost the
 4 same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up to thyself wrath in the day of wrath, and revelation, and righteous judgment of God?
 5 Who will render to every one according to his works:
 6 To them that by patient continuance in well-doing seek for glory, and honour, and immortality, eternal life. But to them that are contentious, and do not obey the truth, but obey unrighteousness, *shall be* indignation and wrath,
 7 tribulation and anguish. *Even* upon every soul of man who worketh evil, of the Jew first, and also the Gentile:
 8 But glory, and honour, and peace *shall be* to every one who worketh good, to the Jew first, and also to the Gentile.

9 For there is no respect of persons with God. For as many as have sinned without the law, shall also perish without the law; and as many as have sinned under the law, shall be judged by the law. For not the hearers of the law are just with God, but the doers of the law shall be justified. For when the Gentiles, who have not the law, do by nature the things contained in the law, these not having the law, are a law to themselves;
 10 Who shew the work of the law written upon their hearts, their conscience also bearing witness, and their thoughts among themselves accusing or even defending *them*. In the day when God will judge the secrets of men by Christ Jesus, according to my gospel.

11 But if thou art called a Jew, and reatest in the law, and gloriest in God, And knowest *his* will, and discernest the things that differ, being instructed out of the law: And art confident, that thyself art a guide to the blind, a light of them that are in darkness, An instructor of the ignorant, a teacher of babes, having the form of knowledge and truth in the law: Thou that teachest another, dost not teach thyself: Thou that proclaimeest, a man should not steal, dost steal: Thou that sayest, a man should not commit adultery; dost commit adultery: Thou that abhorrest idols, committest sacrilege: Thou that gloriest in the law, by transgressing the law dishonourest thou God? For the name of God is blasphemed among the
 12 Gentiles through you, as it is written. Circumcision in-

deed.

deed profiteth, if thou keepest the law; but if thou art a transgressor of the law, thy circumcision is become un-
 26 circumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be
 27 counted for circumcision? Yea, the uncircumcision that is by nature, fulfilling the law, shall judge thee, who by
 28 the letter and circumcision transgressest the law. For he is not a Jew, who is an outward Jew, neither *is that* cir-
 29 cumcision which is apparent in the flesh. But he *is* a Jew, who is one inwardly, and circumcision *is that* of the heart, in the spirit, not in the letter; whose praise is not from men, but from God.

III. What then *is* the advantage of the Jew, or what the
 2 profit of the circumcision? Much every way; chiefly in
 3 that they were entrusted with the oracles of God. For what if some believed not? Shall their unbelief disannul
 4 the faithfulness of God? God forbid: let God be true, and every man a liar; as it is written, That thou mightest be justified in thy saying, and mightest have overcome
 5 when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? *Is* not God unjust, who taketh vengeance? I speak as a man.
 6 God forbid; otherwise how should God judge the world?
 7 But if the truth of God hath abounded to his glory
 8 through my lie, why am I still judged as a sinner? And why may we not (as we are slandered, and as some affirm us to say) do evil, that good may come? Whose condem-
 9 nation is just. What then? are we better *than they*? In no wise: for we have before proved all, both Jews and
 10 Gentiles, to be under sin. As it is written, There is none righteous, no not one. There is none that understandeth;
 11 there is none that seeketh after God. They have all
 12 turned aside, they are together become unprofitable;
 13 there is none that doth good, no not one. Their throat is an open sepulchre; with their tongues they have used
 14 deceit: the poison of asps *is* under their lips. Whose
 15 mouth is full of curling and bitterness; Their feet *are*
 16 swift to shed blood; Destruction and misery are in their
 17 ways, And they have not known the way of peace:
 18 The fear of God is not before their eyes. Now we know
 19 that whatsoever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all
 20 the world become guilty before God. Therefore no flesh shall be justified in his sight by the works of the law: for
 by the law is the knowledge of sin.

21 But now the righteousness of God is manifested with-
 out the law, being attested by the law and the prophets;
 22 Even the righteousness of God, by the faith of Jesus Christ,
 to all and upon all that believe: for there is no difference:
 23 For all have sinned, and are fallen short of the glory of
 24 God, And are justified freely by his grace, through the
 25 redemption which is in Christ Jesus: Whom God hath
 set forth a propitiation, through faith in his blood, for a
 demonstration of his righteousness by the remission of past
 26 sins, through the forbearance of God: For a demon-
 stration, *I say*, of his righteousness in this present time,
 that he might be just, and yet the justifier of him that
 27 believeth in Jesus. Where is boasting then? It is ex-
 cluded. By what law? Of works? Nay, but by the law
 28 of faith. We conclude then, that a man is justified by
 29 faith, without the works of the law. *Is God the God of*
the Jews only, and not also of the Gentiles? Surely of
 30 the Gentiles also; Seeing *it is one God* who will justify
 the circumcision by faith, and the uncircumcision through
 31 *the same* faith. Do we then make void the law through
 faith? God forbid: yea, we establish the law.

IV. What shall we say then? That our father Abraham
 2 found justification according to the flesh? If Abraham
 was justified by works, he hath whereof to glory: but
 3 *he hath* not in the sight of God. For what saith the scrip-
 ture? Abraham believed God, and it was imputed to him
 4 for righteousness. Now to him that worketh, the reward
 5 is not imputed of grace, but of debt. But to him that
 worketh not, but believeth on him that justifieth the un-
 6 godly, his faith is imputed to him for righteousness. So
 David also affirmeth the happiness of the man, to whom
 7 God imputeth righteousness without works: Happy *are*
 they whose iniquities are forgiven, and whose sins are
 8 covered; Happy *is* the man to whom the Lord will not
 9 impute sin. *Cometh* this happiness then on the circum-
 cision *only*, or on the uncircumcision also? For we say that
 10 faith was imputed to Abraham for righteousness. How
 was it then imputed? When he was in circumcision or in
 uncircumcision? Not in circumcision, but in uncircumci-
 11 sion. And he received the sign of circumcision, a seal of the
 righteousness of the faith, which *he had* in uncircumcision,
 that he might be the father of all who believe in un-
 12 circumcision, that righteousness may be imputed to them
 also; And the father of the circumcision, to them who not
 only are of the circumcision, but also walk in the foot-
 steps of that faith of our father Abraham, which he had

in

13 in uncircumcision. For the promise, that he should be
 14 the heir of the world, *was* not to Abraham or his seed
 15 by the law, but by the righteousness of faith. For if they
 16 who are of the law are heirs, faith is made void, and the
 17 promise of no effect. Because the law worketh wrath;
 18 for where no law is, *there is* no transgression. Therefore
 19 *it is* of faith, that *it might be* of grace, that the promise
 20 might be firm to all the seed; not only to that which is of
 21 the law, but to that also which is of the faith of Abraham,
 22 who is the father of us all, (As it is written, I have ap-
 23 pointed thee a father of many nations) before God in
 24 whom he believed, as quickening the dead, and calling
 25 the things that are not, as though they were: Who against
 hope believed in hope, that he should be the father of
 many nations, according to that which was spoken, *So*
 19 shall thy seed be. And not being weak in faith, he con-
 sidered not his own body now dead, being about a hun-
 20 dred years old, nor the deadness of Sarah's womb. He
 staggered not at the promise of God through unbelief, but
 21 was strengthened in faith, giving glory to God, And being
 fully assured, that what he had promised, he was able also
 22 to perform. And therefore it was imputed to him for
 23 righteousness. Now it was not written on his account
 24 only, that it was imputed unto him, But on ours also, to
 25 whom it will be imputed, if we believe on him who
 raised up Jesus our Lord from the dead, Who was de-
 livered for our offences, and was raised for our justifi-
 cation.

V. **T**HEREFORE being justified by faith, we have
 peace with God, through our Lord Jesus Christ:
 2 By whom also we have had access through faith into this
 grace wherein we stand, and rejoice in hope of the glory
 3 of God. And not only *so*, but we glory in tribulations
 4 also, knowing that tribulation worketh patience, And
 5 patience experience, and experience hope: And hope
 shameth us not, because the love of God is shed abroad
 in our hearts, by the Holy Ghost which is given unto us.
 6 For when we were yet without strength, in due time,
 7 Christ died for the ungodly. Now one will scarce die
 for a just man; yet perhaps for the good man one would
 8 even dare to die. But God commendeth his love to-
 wards us, in that, while we were yet sinners, Christ died
 9 for us. Much more then, being justified by his blood,
 10 we shall be saved from wrath through him. For if, being
 enemies, we were reconciled to God by the death of his
 Son,

Son, much more being reconciled, we shall be saved through his life. And not only *so*, but we also glory in God, through our Lord Jesus Christ, by whom we have now received the reconciliation.

Therefore as by one man sin entered into the world, and death by sin, even so death passed upon all men, in that all sinned. For until the law, sin was in the world; but sin was not imputed, where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression, who is the figure of him that was to come. Yet not as the offence, so also is the free gift. For if by the offence of one many died, much more the grace of God, and by grace, that of one man, Jesus Christ, hath abounded unto many. And not as *the loss* by one that sinned, *so is* the gift; for the sentence was by one offence to condemnation; but the free gift is of many offences unto justification. For if through one man's offence death reigned by one, they who receive the abundance of grace and of the gift of righteousness, shall much more reign in life, by one, even Jesus Christ. As therefore by one offence the sentence of death came upon all men to condemnation, so also by one righteousness, the free gift came upon all men to justification of life. For as by the disobedience of one man, many were constituted sinners, so by the obedience of one, many shall be constituted righteous. But the law came in between, that the offence might abound: yet where sin abounded, grace did much more abound: That as sin had reigned through death, so grace also might reign through righteousness to eternal life, by Jesus Christ our Lord.

VI. **W**HAT shall we say then? We will continue in sin, that grace may abound? God forbid. How shall we who are dead to sin, live any longer therein? Know ye not, that as many of us as have been baptized into Jesus Christ, have been baptized into his death? Therefore we are buried with him through baptism into death, that as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that we might no longer serve sin. For he that is dead, is freed from sin. And we believe, that if we are dead with Christ, we shall also live

9 live with him : Knowing that Christ being raised from the dead, dieth no more; death no more hath
10 dominion over him. For in that he died, he died to sin once for all; but in that he liveth, he liveth unto God.
11 So reckon ye yourselves to be dead indeed to sin, but
12 alive to God, through Jesus Christ our Lord. Therefore let not sin reign in your mortal body, to obey it in the
13 desires thereof. Neither present your members to sin, as instruments of unrighteousness; but present yourselves
14 to God, as alive from the dead, and your members to God, as instruments of righteousness. For sin shall not have dominion over you; for ye are not under the law, but under grace.
15 What then? Shall we sin, because we are not under the
16 law, but under grace? God forbid. Know ye not, that to whom ye present yourselves servants to obey, his servants ye are whom ye obey? Whether of sin unto death,
17 or of obedience unto righteousness? But thanks be to God, that, whereas ye were the servants of sin, ye have now
18 obeyed from the heart the form of doctrine into which ye have been delivered. Being then set free from sin, ye
19 are become the servants of righteousness. I speak after the manner of men, because of the weakness of your flesh. As ye have presented your members servants to uncleanness and iniquity, unto iniquity, so now present your
20 members servants of righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness.
21 What fruit had ye then from those things whereof ye are now ashamed? For the end of those things
22 is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the
23 end everlasting life. For death is the wages of sin; but eternal life is the gift of God through Jesus Christ our
VIL Lord. Know ye not, brethren, (for I speak to them that know the law) that the law hath dominion over a
2 man, as long as it liveth? For the married woman is bound to her husband while he is alive; but if her husband be dead, she is freed from the law of her husband.
3 Therefore if she marry another man while her husband liveth, she will be called an adulteress: but if her husband be dead, she is free from that law, so as to be no adulteress, though she marry another man. Therefore ye also, my brethren, are become dead to the law by the body of Christ; that ye might be married to another, even to him who was raised from the dead, that we may bring forth
4 fruit to God. For when we were in the flesh, the motions
5 of

of sins, which were by the law, wrought in our members, so as to bring forth fruit unto death. But now we are freed from the law, being dead unto that whereby we were held, so that we serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? That the law is sin? God forbid. Yea, I should not have known sin, but for the law. I had not known lust, unless the law had said, 8 Thou shalt not covet. But sin taking occasion by the commandment, wrought in me all manner of desire: for 9 without the law sin was dead. And I was once alive without the law; but when the commandment came, sin 10 revived, and I died, And the commandment, which was 11 intended for life, this I found unto death. For sin taking occasion by the commandment, deceived me, and by it 12 slew me. So that the law is holy, and the commandment 13 holy, and just, and good. Was then that which is good, made death to me? God forbid: but sin, that it might appear sin, working death in me by that which is good: so that sin might by the commandment become exceeding 14 sinful. We know that the law is spiritual; but I am 15 carnal, sold under sin. For that which I do, I approve not; for I do not practise what I would, but what I hate, 16 that I do. If then I do what I would not, I consent to 17 the law, that it is good. Now then it is no more I that 18 do it, but sin that dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but how to perform what is good, 19 I find not. For the good that I would, I do not; but 20 the evil which I would not, that I do. Now, if I do that which I would not, it is no more I that do it, but sin 21 that dwelleth in me. I find then a law, that when I 22 would do good, evil is present with me. For I delight 23 in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and captivating me to the law of sin, which is 24 in my members. O wretched man that I am! Who 25 shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then I myself with my mind serve the law of God, but with my flesh the law of sin.

VIII. Therefore there is now no condemnation to those that are in Christ Jesus, who walk not after the flesh, but 2 after the spirit. For the law of the spirit of life in Christ 3 Jesus, hath freed me from the law of sin and death. For what the law could not do, in that it was weak through the

the flesh, God *hath done*: sending his own Son in the likeness of sinful flesh, *to be a sacrifice* for sin, he hath
4 condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh,
5 but after the spirit. They that are after the flesh, mind the things of the flesh; but they that are after the spirit,
6 the things of the spirit. Now to be carnally-minded *is* death; but to be spiritually-minded *is* life and peace:
7 Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be.
8 So then they who are in the flesh cannot please God. But
9 ye are not in the flesh, but in the spirit, if the spirit of God dwell in you. And if any man have *not* the spirit
10 of Christ, he is none of his. Now if Christ *be* in you, the body indeed *is* dead because of sin, but the spirit *is*
11 life because of righteousness. And if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, will also quicken your mortal bodies by his spirit that dwelleth in you.
12 Therefore, brethren, we are not debtors to the flesh, to
13 live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the spirit mortify the deeds of the
14 flesh, ye shall live. For as many as are led by the spirit
15 of God, they are the sons of God. For ye have not received the spirit of bondage again unto fear, but ye have received the spirit of adoption, whereby we cry, Abba,
16 Father. The same spirit beareth witness with our spirits,
17 that we are the children of God. And if children, then heirs, heirs of God, and joint-heirs with Christ: if we suffer with *him*, that we may also be glorified with *him*.
18 For I reckon that the sufferings of the present time *are* not worthy *to be compared* with the glory which shall be
19 revealed in us. For the earnest expectation of the crea-
20 tion waiteth for the revelation of the sons of God. For the creation was made subject to vanity, not willingly,
21 but by him who subjected *it*, In hope that the creation itself shall be delivered from the bondage of corruption,
22 into the glorious liberty of the children of God. For we know that the whole creation groaneth together and
23 travaileth together until now. And not only *they*, but even we ourselves, who have the first-fruits of the spirit,
even we ourselves groan within ourselves waiting for the
24 adoption, the redemption of our body. For we are saved by hope: but hope that is seen is not hope; for what a
25 man seeth, how doth he yet hope for? But if we hope
26 for what we see not, we patiently wait for it. Likewise
the

the spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us, with groanings which cannot be uttered. But he who searcheth the hearts, knoweth what is the mind of the spirit: for he maketh intercession for the saints according to God. And we know, that all things work together for good, to them that love God, to them that are called according to his purpose. For whom he foreknew, he also predestinated, conformable to the image of his Son, that he might be the first-born among many brethren. And whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we say then to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth, *Who is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is also at the right-hand of God, who likewise maketh intercession for us. Who shall separate us from the love of Christ? Shall affliction, or distress, or persecution, or hunger, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter.) Nay, in all these things we more than conquer, through him who hath loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

IX. **I** Say the truth in Christ, I lie not; my conscience also bearing me witness in the Holy Ghost, That I have great sorrow and continual anguish in my heart. For I could wish that I myself were accursed from Christ, for my brethren, my kinsmen after the flesh: Who are Israelites, whose is the adoption, and the glory, and the covenants, and the giving of the law, and the worship of God, and the promises: Whose are the fathers, and from whom, according to the flesh, Christ came, who is, over all, God, blessed for ever. Not as if the word of God had fallen to the ground; for all are not Israel, who are of Israel, Neither because they are the seed of Abraham,

are they all children, but in Isaac shall thy seed be called :

8 That is, not the children of the flesh are the children of God, but the children of promise are counted for the seed.
9 For *this* is the word of the promise, At this time I will come, and Sarah shall have a son. And not only *this*, but when Rebecca also had conceived by one man, our father
11 Isaac, *The children* being not yet born, neither having done any good or evil (that the purpose of God according to election might stand, not of works, but of him that called,) It was said to her, The elder shall serve the
12 younger. As it is written, I have loved Jacob, and hated Esau.

14 What shall we say then? *Is there* injustice with God?
15 God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. *It is* not therefore of him that willeth, nor of him that runneth, but of God that
17 sheweth mercy. Moreover the scripture saith to Pharaoh, For this very thing have I raised thee up, that I may shew my power in thee, and that my name may be declared
18 through all the earth. So then he hath mercy on whom
19 he willeth, and whom he willeth he hardeneth. But thou wilt say to me, Why doth he still find fault? For who
20 hath resisted his will? Nay, but who art thou, O man, that repliest against God? Shall the thing formed say to him that
21 formed *it*, Why hast thou made me thus? Hath not the potter power over the clay, out of the same mass to make
22 one vessel to honour, and another to dishonour? What if God, being willing to shew *his* wrath, and to make his
power known, yet endured with much long-suffering the
23 vessels of wrath fitted for destruction? And that he might make known the riches of his glory on the vessels of
24 mercy, whom he had before prepared for glory? Even us whom he hath called, not only of the Jews, but also
25 of the Gentiles: As he saith also in Hosea, I will call them my people, who were not my people, and her beloved,
26 who was not beloved. And it shall come to pass, in the place where it was said to them, Ye *are* not my people,
27 there shall they be called the sons of the living God. But Isaiah crieth concerning Israel, though the number of the
children of Israel be as the sand of the sea, the remnant
28 *only* shall be saved. For he is finishing and cutting short *his* account in righteousness; for the Lord will make a
29 short account upon earth. And as Isaiah had said before, Unless the Lord of hosts had left us a seed, we had been
30 as Sodom, and had been made like Gomorrah. What shall

shall we say then? That the Gentiles who followed not after righteousness, have attained to righteousness, even the
 31 righteousness which is by faith: But Israel following after the law of righteousness, hath not attained to the law
 32 of righteousness. Wherefore? Because they *sought it*, not by faith, but as it were by works: for they stumbled
 33 at the stumbling-stone: As it is written, Behold I lay in Sion a stone of stumbling, and a rock of offence: and every one that believeth on him shall not be ashamed.

X. **B**RETHREN, the desire of my heart, and my prayer to God for Israel is, that they may be
 2 saved. For I bear them record, that they have a zeal for God, but not according to knowledge. For they being
 3 ignorant of the righteousness of God, and seeking to establish their own righteousness, have not submitted to
 4 the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For
 5 Moses describeth the righteousness which is by the law,
 6 The man who doth these things shall live by them. But the righteousness which is by faith speaketh thus: Say not
 7 in thy heart who shall ascend into heaven, (that is, to bring Christ down:) Or who shall descend into the abyss?
 8 (that is, to bring Christ again from the dead.) But what saith he? The word is nigh thee, *even* in thy mouth, and in thy heart; that is, the word of faith which we
 9 preach: That if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God raised him from
 10 the dead, thou shalt be saved. For with the heart man believeth to righteousness, and with the mouth confession is made to salvation.
 11 For the Scripture saith, Every one that believeth on him shall not be ashamed. For there is no difference
 12 between the Jew and the Greek: for the same Lord of all, is rich to all that call upon him. For whosoever shall
 13 call upon the name of the Lord, shall be saved. But how shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher?
 14 But how shall they preach, unless they be sent? As it is written, How beautiful *are* the feet of them who bring the glad tidings of peace, who bring the glad tidings of good
 15 things! But all have not obeyed the gospel. For Isaiah saith, Lord, who hath believed our report? Faith then cometh by hearing, and hearing by the word of God.
 16 But I say, Have they not heard? Yes verily: their voice

is gone into all the earth, and their words to the ends of
 19 the world. But I say, Hath not Israel known? First
 Moses saith, I will provoke you to jealousy by *them that*
are not a nation; by a foolish nation I will anger you.
 20 But Isaiah is very bold and saith, I was found by them
 that sought me not: I was made manifest to them that
 21 asked not after me. Whereas with regard to Israel he
 saith, All the day have I stretched forth my hands to an
 unbelieving and gainsaying people.

XI. **I** Say then, Hath God rejected his people? God
 forbid. For I also am an Israelite, of the seed of
 2 Abraham, of the tribe of Benjamin. God hath not re-
 jected his people, whom he foreknew. Know ye not
 what the scripture saith of Elijah? How he pleaded with
 3 God against Israel, Lord, they have killed thy prophets,
 and digged down thy altars; and I am left alone, and
 4 they seek my life. But what saith the answer of God
 to him? I have reserved to myself seven thousand men
 5 who have not bowed the knee to Baal. And so likewise
 at the present time, there is a remnant, according to the
 6 election of grace. But if by grace, then *it is no more of*
works: else grace is no longer grace. And if *it be of*
works, then it is no more grace; else work is no longer
 7 work. What then? Israel hath not obtained that which
 he seeketh, but the election hath obtained, and the rest
 8 were blinded: According as it is written, God hath
 given them a spirit of slumber, eyes that they should not
 see, and ears that they should not hear, unto this day.
 9 And David saith, Let their table become a snare, and a
 trap, and a stumbling-block, and a recompence to them.
 10 Let their eyes be darkened that they may not see, and
 11 bow down their back alway. I say then, Have they
 stumbled so as to fall? God forbid. But by their fall
 salvation *is come* to the Gentiles, to provoke them to
 12 jealousy. But if their fall *be* the riches of the world, and
 their loss the riches of the Gentiles, how much more
 13 their fulness? For I speak to you Gentiles, as I am the
 14 apostle of the Gentiles: I magnify my office: If by any
 means I may provoke to jealousy *those who are* my flesh,
 15 and save some of them. For if the casting away of them
be the reconciling of the world, what *will* the receiving of
 16 *them be*, but life from the dead? For if the first-fruits *be*
 holy, so is the lump: and if the root *be* holy, so are the
 17 branches. And if some of the branches were broken off,
 and thou being a wild olive tree were grafted in among
 them,

18 them, and with them partakeſt of the root and fatneſs of
 19 the olive-tree, Boaſt not againſt the branches, but if thou
 20 boaſt, thou beareſt not the root, but the root thee.
 21 Wilt thou ſay then, The branches were broken off, that
 22 I might be grafted in? Well; they were broken off for
 23 unbelief, and thou ſtandeſt by faith. Be not high-
 24 minded, but fear. For if God ſpared not the natural
 25 branches, *take heed* leſt he alſo ſpare not thee. Behold
 26 therefore the goodneſs and ſeverity of God! Toward
 27 them that fell ſeverity; but toward thee goodneſs, if
 28 thou continue in *his* goodneſs: elſe ſhalt thou be cut
 29 off. And they, if they do not continue in unbelief,
 30 ſhall be grafted in; for God is able to graft them in
 31 again. For if thou wert cut off from the natural wild
 32 olive-tree, and grafted contrary to nature into a good
 33 olive-tree: how much more ſhall theſe, who are natural
 34 branches, be grafted into their own olive-tree? Brethren,
 35 I would not that ye ſhould be ignorant of this myſtery,
 36 (leſt ye ſhould be wiſe in your own conceits) that hard-
 37 neſs is in part happened to Iſrael, till the fulneſs of the
 38 Gentiles be come in; And ſo all Iſrael ſhall be ſaved,
 39 as it is written, The deliverer ſhall come out of Sion,
 40 and ſhall turn away iniquity from Jacob. And this is
 41 my covenant with them, when I ſhall take away their
 42 ſins. With regard to the goſpel, *they are* enemies for
 43 your ſake; but as for the election, *they are* beloved,
 44 for the ſake of their fathers. For the gifts and the calling
 45 of God *are* without repentance. As then ye were once
 46 diſobedient to God, but have now obtained mercy through
 47 their diſobedience: So theſe alſo have now been diſobe-
 48 dient, that through your mercy they may likewiſe find
 49 mercy. For God hath ſhut up all together in diſobe-
 50 dience, that he might have mercy upon all. O the depth
 51 of the riches, and wiſdom, and knowledge of God!
 52 How unſearchable *are* his judgments, and his ways paſt
 53 tracing out! For who hath known the mind of theſe
 54 Lord? Or who hath been his counſellor? Who hath
 55 firſt given to him, and it ſhall be repaid him again? For
 56 of him, and through him, and to him *are* all things: to
 57 him *be* glory for ever! Amen.

XII. **I** Exhort you therefore, brethren, by the tender
 mercies of God, to preſent your bodies unto
 God, a living ſacrifice, holy, acceptable, *which is* your
 2 reaſonable ſervice. And be not conformed to this world;
 3 but be ye transformed by the renewing of your mind,
 4 that

that ye may prove what is that good, and acceptable'
 3 and perfect will of God. And I say, through the grace
 which is given to me, to every one that is among you,
 not to think of *himself* above what he ought to think, but
 to think soberly, according as God hath distributed to
 4 every one the measure of faith. For as in one body we
 have many members, and all members have not the same
 5 office, So we being many are one body in Christ, and
 6 every one members of each other. Having then gifts
 differing according to the grace that is given us, whether it
 be prophecy, *let us prophesy* according to the analogy of
 7 faith: Or ministry, *let us wait* on our ministering; or he
 that teacheth, on teaching; or he that exhorteth, on ex-
 8 hortation. He that imparteth, *let him do it* with simplicity;
 he that presideth with diligence; he that sheweth mercy
 9 with chearfulness. *Let love be* without dissimulation.
 Abhor that which is evil, cleave to that which is good.
 10 In brotherly love be full of tender affection toward each
 11 other, in honour preferring one another: Not slothful in
 12 business, fervent in spirit, serving the Lord: Rejoice in
 hope, be patient in tribulation, continue instant in prayer.
 13 Communicate to the necessities of the saints, pursue hospi-
 14 tality, Bless them who persecute you; bless and curse
 15 not. Rejoice with them that rejoice, and weep with them
 16 that weep. Agree in the same affection toward each
 17 other. Mind not high but condescend to low things.
 Be not wise in your own conceit. Render to no man
 evil for evil. Provide things honest in the sight of all men.
 18 If it be possible, as much as lieth in you, live peaceably
 19 with all men. Dearly beloved, revenge not yourselves,
 but rather give place unto wrath; for it is written, Ven-
 20 geance is mine: I will repay, saith the Lord. Therefore if
 thy enemy hunger, feed him; if he thirst, give him
 drink; for in so doing thou shalt heap coals of fire upon
 21 his head. Be not overcome with evil, but overcome evil
 with good.

XIII. **L**ET every soul be subject to the supreme powers,
 for there is no power but from God; the
 2 powers that be, are appointed by God. Whosoever
 therefore resisteth the power, resisteth the appointment
 of God; and they that resist shall receive to them-
 3 selves condemnation. For rulers are not a terror
 to good works, but to evil. Wouldest thou then not
 be afraid of the power? Do that which is good, and
 thou shalt have praise from it; for he is the servant of
 4 God to thee for good. But if thou dost that which is
 evil,

evil, be afraid; for he beareth not the sword in vain; for he is the servant of God, an avenger for wrath against him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause ye pay tribute also: for they are the servants of God, attending continually on this very thing. Render therefore to all their dues: tribute to whom tribute *is due*, custom to whom custom, fear to whom fear, honour to whom honour. Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if *there be* any other commandment, it is summed up in this saying, Thou shalt love thy neighbour as thyself. Love worketh no evil to *his* neighbour: therefore love *is* the fulfilling of the law.

AND *do* this, knowing the season, that *it is* high time now to awake out of sleep; for salvation is nearer to us now, than when we *first* believed. The night is far spent; the day is at hand, let us therefore put off the works of darkness, and put on the armour of light. Let us walk decently as in the day: not in banqueting and drunken entertainments, not in uncleannesses and wantonness, not in strife and envy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, *to fulfil* the desires *thereof*.

XIV. HIM that is weak in the faith, receive: *but* not to doubtful disputations. For one believeth, that he may eat all things; another who is weak, eateth herbs. Let not him that eateth, despise him that eateth not: and let not him that eateth not, judge him that eateth; for God hath received him. Who art thou that judgest another's servant? To his own master he standeth or falleth. Yea, he shall be upheld; for God is able to uphold him. One man esteemeth one day *above* another; another esteemeth every day *alike*; let every man be fully persuaded in his own mind. He that regardeth the day, regardeth *it* to the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord; for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. But if we live, we live unto the Lord; and if we die, we die unto the Lord. Whether therefore we live

9 live or die, we are the Lord's. For to this end Christ both died and lived, that he might be the Lord both of the dead
 10 and the living. But why dost thou judge thy brother; or why dost thou despise thy brother? For we shall all
 11 stand before the judgment-seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and
 12 every tongue shall confess to God. So then every one of
 13 us shall give an account of himself to God. Let us therefore no longer judge one another; but judge this rather, not to lay a stumbling-block, or a scandal before a brother.
 14 I know and am assured by the Lord Jesus, that nothing is unclean of itself: but to him that accounteth any thing
 15 to be unclean, *it is unclean*. But if thy brother is grieved by *thy* meat, thou no longer walkest charitably. Destroy
 16 not him by thy meat, for whom Christ died. Therefore let not your good be evil spoken of. For the kingdom
 17 of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. And he that in these
 18 serveth Christ, *is* acceptable to God, and approved by men. Let us therefore pursue the things that tend to
 19 peace, and to mutual edification. For meat destroy not the work of God. All things indeed are pure: but *it is*
 20 evil to that man who eateth with offence. *It is good*, not to eat flesh, neither to drink wine, nor *to do any thing*
 21 whereby thy brother stumbleth, or is offended, or made weak. Hast thou faith? have it to thyself before God.
 22 Happy *is* he that condemneth not himself in that thing which he alloweth. But he that doubteth is condemned
 23 if he eat, because *it is* not of faith; for whatsoever *is* not of faith is sin.

XV. Therefore we who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please *his* neighbour, for *his* good, to edification.
 3 For Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee, fell upon me.
 4 For whatsoever things were written aforetime, were written for our instruction, that we through patience and consolation of the Scriptures, may have hope. Now the God
 5 of patience and consolation give you to think the same thing, *one with another*, according to Christ Jesus, That ye
 6 may with one mind *and* one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye
 7 one another, as Christ also hath received you, to the glory of God. Now I say, Christ Jesus was a servant of the
 8 circumcision, for the truth of God, to confirm the promises *made* to the fathers: And that the Gentiles might

glorify God for *his* mercy, as it is written, For this cause I will confesse to thee among the Gentiles, and sing unto
 10 thy name. And again he saith, Rejoice, ye Gentiles, with
 11 his people. And again, Praise the Lord, all ye Gentiles,
 12 and laud him, all ye people. And again Isaiah saith,
 13 There shall be the root of Jesse, and he that ariseth to rule
 over the Gentiles : in him shall the Gentiles hope. Now
 the God of hope fill you with all joy and peace in be-
 lieving, that ye may abound in hope, by the power of the
 Holy Ghost.

14 **A**ND I myself also am persuaded of you, my bre-
 thren, that ye likewise are full of goodness, being
 filled with all knowledge, and able to admonish one ano-
 15 ther. Nevertheless, brethren, I have written the more
 boldly to you, in some respect, as putting you in mind,
 16 because of the grace which is given to me of God, That I
 should be the servant of Jesus Christ to the Gentiles,
 ministring the gospel of God, that the offering up of the
 Gentiles may be acceptable, being sanctified by the Holy
 17 Ghost. I have therefore whereof to glory, through Jesus
 18 Christ, in the things pertaining to God. For I will not
 dare to speak of any thing which Christ hath not wrought
 by me, to make the Gentiles obedient, by word and deed,
 19 Through mighty signs and wonders, by the power of the
 Spirit of God, so that I have fully preached the gospel of
 Christ, from Jerusalem round about, as far as Illyricum :
 20 Striving so to preach the gospel, not where Christ had
 been named, lest I should build upon another man's foun-
 21 dation. But as it is written, They to whom he was not
 spoken of shall see; and they that have not heard, shall
 22 understand. Therefore I was also long hindered from
 23 coming to you. But now having no longer place in these
 countries, and having had a great desire for many years to
 24 come to you, Whenever I go into Spain, I hope to see
 you as I pass by, and to be brought forward by you in my
 way thither, if first I may be somewhat satisfied with your
company.

25 But I am now going to Jerusalem, serving the saints.
 26 For it hath pleased them of Macedonia and Achaia to
 make a contribution for the poor of the saints that are in
 27 Jerusalem. It hath pleased them, and they are their
 debtors. For if the Gentiles have partook of their spiri-
 28 tual things, they ought to minister to them in carnal
 29 things. When therefore I have performed this, and sealed
 to them this fruit, I will go by you into Spain. And I
 know

know that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ.

- 30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, to strive together with me,
31 in *your* prayers to God for me, That I may be delivered from the unbelievers in Judea, and that my service at Jerusalem may be acceptable to the saints: That I may come to you with joy by the will of God, and may be refreshed together with you. Now the God of peace *be* with you all.

- XVI. **I** Commend unto you Phebe our sister, who is a
2 servant of the church in Cenchrea. That ye may receive her in the Lord, as becometh saints, and help her in whatsoever business she needeth you: for she hath been a
3 helper of many, and of myself *also*. Salute Priscilla and
4 Aquila, my fellow-labourers in Christ Jesus: Who for my life have laid down their own necks; to whom not I alone owe my thanks, but likewise all the churches of the
5 Gentiles. Salute also the church that is in their house. Salute my beloved Epenetus, who is the first-fruits of
6 Asia unto Christ. Salute Mary, who hath bestowed much
7 labour on us. Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the
8 apostles, who also were in Christ before me. Salute
9 Amplias, my beloved in the Lord. Salute Urbanus, our
10 fellow-labourer in Christ, and my beloved Stachys. Salute Apelles, approved in Christ. Salute those *of the family*
11 of Aristobulus. Salute my kinsman Herodion. Salute those *of the family* of Narcissus, who are in the Lord.
12 Salute Trypæna and Tryphosa, who labour in the Lord. Salute the beloved Persis, who hath laboured much in the
13 Lord. Salute Rufus, chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas,
14 Hermes, and the brethren who are with them. Salute Philologus and Julas, Nereus and his sister, and Olympas,
15 and all the saints that are with them. Salute one another with a holy kiss. The churches of Christ salute you.
17 Now I beseech you, brethren, mark them who cause divisions and offences, contrary to the doctrine which ye
18 have learned, and avoid them. For such serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the harmless. For your obedience is come abroad unto all men. I rejoice therefore on your behalf; but I would have you
19 wise with regard to that which is good, and simple with

20 regard to that which is evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you.

21 Timotheus my fellow-labourer, and Lucius, and Jason, 22 and Sosipater my kinsmen salute you. I Tertius, who wrote this epistle, salute you in the Lord. Caius, my host, 23 and of the whole church, salute you. Erastus the Chamberlain of the city saluteth you, and Quartus, a brother. 24 The grace of our Lord Jesus Christ *be* with you all.

25 Now to him who is able to establish you, according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery kept secret since the world 26 began, But now made manifest, and by the scriptures of the prophets, according to the commandment of the eternal God, made known to all nations for the obedience of 27 faith.) To the only wise God, to him *be* glory through Jesus Christ for ever. Amen!

St. PAUL's First Epistle to the CORINTHIANS.

CORINTH was a city of *Achaia*, situate on the Isthmus which joins *Peloponnesus*, now called *The Morea*, to the rest of *Greece*. Being so advantageously situated for trade, the inhabitants of it abounded in riches, which, by too natural a consequence, led them into luxury, lewdness, and all manner of vice.

Yet even here St. Paul planted a numerous church, chiefly of heathen converts; to whom, about three years after he had left *Corinth*, he wrote this epistle from *Ephesus*: as well to correct various disorders of which they were guilty, as to answer some questions which they had proposed to him.

The epistle consists of

- | | |
|---|-------------|
| I. The inscription, | C. i. 1—3 |
| II. The treatise itself, in which is | |
| 1. An exhortation to concord, beating down all glorying in the flesh, | 4—C. iv. 21 |
| 2. A reproof, | |
| 1. For not excommunicating the incestuous person, | C. v. 1—13 |
| 2. For | 2. For |

2. For going to law before heathen judges,
C v. 1—11
3. A dissuative from fornication, 12—20
4. An answer to the questions they had
proposed, concerning marriage,
C. vii. 1, 10, 25, 36, 39.
5. Concerning things sacrificed to idols,
C. viii. 1. Ch. ix. 1.
6. Concerning the veiling of women, 2—16
7. Concerning the Lord's supper, 17—34
8. Concerning spiritual gifts, C. xii. xiii. xiv.
9. Concerning the resurrection, C. xv. 1—58
10. Concerning the collection for the poor;
the coming of himself; of Timothy;
of Apollos; the sum of all,

C. xvi. 1, 5, 10, 12, 13, 14.
15, 17, 19—24.

III. The conclusion,

I. CORINTHIANS.

1. **P**AUL, called *to be* an apostle of Jesus Christ, through
2 the will of God and Sosthenes the brother, To the
church of God, which is in Corinth, to them that are
sanctified through Christ Jesus, called *and* holy, with all
that in every place call upon the name of our Lord Jesus
3 Christ, both theirs and ours: Grace *be* unto you, and
peace from God our Father, and the Lord Jesus Christ.

4 **I** Thank my God always on your behalf, for the
grace of God which is given you by Christ Jesus:
5 That in every thing ye are enriched through him in all
6 utterance and *in* all knowledge, As the testimony of Christ
7 was confirmed among you: So that ye were wanting in
no good gift, waiting for the revelation of our Lord Jesus
8 Christ, Who will also confirm you to the end, *that ye may*
9 *be* blameless in the day of the Lord Jesus Christ. God is
faithful, by whom ye were called into the fellowship of
his Son Jesus Christ our Lord.

10 Now I exhort you, brethren, by the name of our Lord
Jesus Christ, that ye all speak the same thing, and *that*
there be no schisms among you, but *that* ye be perfectly
joined together, in the same mind and in the same judg-
11 ment. For it hath been declared to me of you, my
brethren, by them *of the family* of Chloe; that there are
12 contentions among you. Now this I say, every one of
you saith, I am of Paul, and I of Apollos, and I of
13 Cephas, and I of Christ. Is Christ divided? Was Paul

crucified for you? Or were ye baptized into the name of

14 Paul? I thank God, that I baptized none of you but

15 Crispus and Caius: Lest any should say, that I had bap-

16 tized in my own name. I baptized also the family of

Stephanas. I know not that I baptized any other.

17 For Christ did not send me to baptize, but to preach
the gospel; *but* not with wisdom of speech, lest the cross

18 of Christ should be made of none effect. For the doc-

trine of the cross is indeed to them that perish, foolish-

ness; but to us who are saved, it is the power of God.

19 For it is written, I will destroy the wisdom of the wise,

20 and abolish the understanding of the prudent. Where is

the wise? Where is the scribe? Where is the disputer of

this world? Hath not God made foolish the wisdom of

21 this world? For since, in the wisdom of God, the world

by wisdom knew not God, it pleased God by the foolish-

22 ness of preaching to save them that believe. For whereas

the Jews demand signs, and the Greeks seek wisdom,

23 We preach Christ crucified, to the Jews a stumbling-

24 block, and to the Greeks foolishness: But to them that are

called, both Jews and Greeks, Christ the power of God,

25 and the wisdom of God. Because the foolishness of God

is wiser than men, and the weakness of God is stronger

26 than men. Behold your calling, brethren: that not many

wise men after the flesh, not many mighty, not many

27 noble *are called*: But God hath chosen the foolish things

of the world, to shame the wise, and the weak things of

the world, hath God chosen to shame the things that are

28 mighty: And the base things of the world, and things

that are despised, hath God chosen; yea, things that are

29 not, to bring to nought the things that are; That no flesh

30 may glory before God. But of him are ye in Christ

Jesus, who is made by God unto us wisdom, and right-

31 teousness, and sanctification, and redemption: That as it

is written, He that glorieth, let him glory in the Lord.

II. And I, brethren, when I came to you, came not with

loftiness of speech, or of wisdom, declaring to you the

2 testimony of God. For I determined not to know any

thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in

4 much trembling. And my speech and my preaching *was*

not with the persuasive words of human wisdom, but with

5 the demonstration of the spirit and of power; That your

faith might not stand in the wisdom of men, but in the

power of God.

6 Yet we speak wisdom among the perfect: but not the wisdom of this world, nor of the rulers of this world,
 7 that come to nought: But we speak the hidden wisdom of God in a mystery, which God ordained before the
 8 world for our glory; Which none of the rulers of this world knew; for, had they known *it*, they would not
 9 have crucified the Lord of glory. But as it is written, Eye hath not seen, nor hath ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him, But God hath revealed *them* to us by his spirit; for the spirit searcheth all things,
 11 even the deep things of God. For what man knoweth the things of a man, but the spirit of a man which is in him? So the things of God also knoweth no one, but the
 12 spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God, that we may know the things which are freely given to us of God.
 13 Which also we speak, not in words taught by human wisdom, but in those taught by the spirit, explaining
 14 spiritual things by spiritual *words*. But the natural man receiveth not the things of the spirit of God; for they are foolishness to him: neither can he know them, because
 15 they are spiritually discerned. But the spiritual man discerneth indeed all things, yet he himself is discerned by
 16 no man, For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

III. And I, brethren, could not speak to you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not able to *bear it*:
 3 nor are ye now able. For ye are still carnal: for while *there is* among you emulation, and strife, and divisions, are
 4 ye not carnal, and walk according to man? For while one saith, I am of Paul, and another, I *am* of Apollos; are ye
 5 not carnal? Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave
 6 to every man? I planted, Apollos watered; but God gave
 7 the increase. So then, neither is he that planteth any thing, nor he that watereth; but God that giveth the
 8 increase. But he that planteth and he that watereth are one; and every one shall receive his own reward, according to his own labour. For we are fellow-labourers of
 9 God: ye are God's husbandry, ye are God's building.
 10 According to the grace of God given to me, as a wise master-builder I have laid the foundation, and another buildeth thereon; but let every one take heed how he

11 buildeth thereon. For other foundation can no man lay,
 12 than what is laid, which is Jesus Christ: And if any one
 build on this foundation, gold, silver, costly stones;
 13 wood, hay, stubble, Every one's work shall be made
 manifest; for the day shall declare *it*: for it is revealed
 by fire; yea the fire shall try every one's work, of what
 14 fort it is. If any one's work which he hath built
 15 thereon, shall remain, he shall receive a reward. If any
 one's work shall be burnt, he shall suffer loss, but himself
 16 shall be saved, yet so as through the fire. Know ye not,
 that ye are the temple of God, and the spirit of God
 17 dwelleth in you? If any man defile the temple of God,
 him shall God destroy: for the temple of God is holy,
 18 which *temple* ye are. Let none deceive himself: if any
 one among you thinketh himself to be wise, let him be-
 19 come a fool, that he may be wise. For the wisdom of
 this world is foolishness with God; as it is written, He
 20 taketh the wise in their own craftiness. And again, The
 Lord knoweth the reasonings of the wise, that they are
 21 vain. Therefore let none glory in men; for all things
 22 are yours: Whether Paul, or Apollos, or Cephas; or the
 world, or life, or death, or things present, or things to
 23 come, all are yours, And ye *are* Christ's, and Christ is
 24 God's. Let a man so account of us, as servants of Christ,
 25 and stewards of the mysteries of God. Moreover it is
 26 required in stewards, that a man be found faithful. But
 it is a very small thing with me, to be judged by you or
 27 by any man's judgment; yea, I judge not myself. For
 I am not conscious to myself of any thing, yet am I not
 hereby justified; but he that judgeth me is the Lord.
 28 Therefore judge nothing before the time, until the Lord
 come, who both will bring to light the hidden things of
 darkness, and manifest the counsels of the hearts. And
 then shall every one have praise from God.
 29 These things, brethren, I have by a figure transferred
 to myself and Apollos, for your sakes; that ye may learn
 by us, not to think *of men* above what is written, that ye
 30 may not be puffed up *for* one against another. For who
 maketh thee to differ *from another*? And what hast thou
 which thou hast not received? But if thou hast received
it, why dost thou boast, as if thou hadst not received *it*?
 31 Now ye are full: now ye are rich: ye have reigned as
 32 kings without us. And I would ye did reign that we
 also might reign with you. For I know assuredly God
 hath set forth us the apostles last, as appointed to death;
 for we are made a spectacle to the world, both to angels
 and

10 and to men. We *are* fools for Christ's sake; but ye *are* wise in Christ: we *are* weak: but ye *are* strong: ye *are* honourable; but we without honour. Even to this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain abode, And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and off-scouring of all things to this day. I do not write these things to shame you, but as my beloved children I warn you. For if ye have ten thousand instructors in Christ, yet *have* ye not many fathers; for I have begotten you in Christ Jesus through the gospel. I beseech you therefore, be ye followers of me. For this cause I have sent to you Timotheus, who is my beloved son, and faithful in the Lord, who shall remind you of my ways in Christ, as I teach every where in every church. Now some are puffed up, as if I would not come to you. But I will come to you shortly, if the Lord permit, and will know, not the speech of them who are puffed up, but the power. For the kingdom of God *is* not in speech, but in power. What will ye? That I come to you with a rod? Or in love, and in the spirit of meekness?

V. **I**T is commonly reported, *that there is fornication among* you, and such fornication, as *is* not even named among the heathens, that one should have his father's wife. And are ye puffed up? Have ye not rather mourned, that he who hath done this deed, might be taken from among you? For I verily as absent in body, but present in spirit, have already, as if I were present, judged him who hath so done this. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such a one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good: know ye not, that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, as ye are unleavened; for our passover is slain for us, *even* Christ: Therefore let us keep the feast; not with the old leaven, nor with the leaven of wickedness and malignity, but with the unleavened bread of sincerity and truth.

9 I wrote to you in an epistle, Not to converse with lewd persons, But not altogether with the lewd persons of this world, or the covetous, or the rapacious, or idolaters, 11 for then ye must go out of the world. But I have now

written unto you, if any who is named a brother be a lewd person, or covetous, or an idolater, or a railer, or a drunkard, or rapacious, not to converse with such a one, no, not to eat with him. For what have I to do, to judge them that are without? Do not ye judge them that are within? (But them that are without, God will judge:) And ye will take away from among yourselves the wicked person.

VI. **D**ARE any of you, having a matter against another, refer it to the unjust, and not to the saints? Know ye not, that the saints shall judge the world? And if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not, that we shall judge angels? How much more things pertaining to this life? If then ye have any controversies of things pertaining to this life, do ye set them to judge who are of no esteem in the church? I speak to your shame. What, is there not so much as one wise man among you, that shall be able to judge between his brethren? But brother goeth to law with brother, and this before the infidels. Indeed there is altogether a fault among you, that ye have contests with each other, Why do ye not rather suffer wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud even *your* brethren. Know ye not that the unjust shall not inherit the kingdom of God? Be not deceived, Neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor sodomites, Nor thieves, nor the covetous, nor revilers, nor the rapacious shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

13 All things are lawful for me; but all things are not expedient: all things are lawful for me; but I will not be brought under the power of any. Meats *are* for the belly, and the belly for meats; yet God will destroy both it and them. But the body *is* not for fornication, but for the Lord, and the Lord for the body. And God hath both raised up the Lord, and will also raise us up by his power. Know ye not, that your bodies are members of Christ? Shall I then take the members of Christ, and make them the members of a harlot? God forbid. Know ye not, that he who is joined to a harlot is one body? For they two, saith he, shall be one flesh. But he that is joined to the Lord is one Spirit. Flee fornication. Every sin that a man

man doth, is without the body : but he that committeth
19 fornication, sinneth against his own body. Know ye not,
that your body is the temple of the Holy Ghost, who is
20 in you, whom ye have from God ? And ye are not your
own ; For ye are bought with a price : therefore glorify
God with your body and your spirit, which are God's.

VII. **N**OW concerning the things whereof ye wrote to
me, *It is good for a man, not to touch a woman.*

2 Yet, *to avoid* fornication, let every man have his own
3 wife : and let every woman have her own husband. Let
the husband render the debt to the wife ; and in like
4 manner the wife to the husband. The wife hath not
power over her own body, but the husband ; and in like
manner the husband also hath not power over his own
5 body, but the wife. Withdraw not from each other, un-
less *it be* by consent for a time, that ye may give yourselves
to prayer : and come together again, lest Satan tempt you
6 through your incontinence. But I say this by permission,
7 not by way of precept. For I would that all men were
even as myself : but every one hath his proper gift from
8 God, one after this manner, another after that. But to
the unmarried and the widows I say, *It is good for them,*
9 *if they remain even as I.* But if they have not power
over themselves, let them marry ; for it is better to marry
than to burn.

10 The married I command, *yet not I, but the Lord,*
11 *That the wife depart not from her husband.* But if she
depart, let her remain unmarried, or be reconciled to her
12 husband. And let not the husband put away his wife.
To the rest speak I, not the Lord. If any brother hath an
unbelieving wife, and she consent to dwell with him, let
13 him not put her away. And the wife who hath an un-
believing husband, that consenteth to live with her, let
14 her not put him away. For the unbelieving husband hath
been sanctified by the wife ; and the unbelieving wife hath
been sanctified by the husband. Else were your children
15 unclean ; but now they are holy. But if the unbeliever
depart, let him depart : a brother or a sister is not enslaved
16 in such *cases* ; but God hath called us to peace. For
how knowest thou, O wife, but thou mayest save thy
husband ? Or how knowest thou, O husband, but thou
17 mayest save thy wife ? But as God hath distributed to every
one, as the Lord hath called every one, so let him walk.
18 And thus I ordain in all the churches. Is any one called
being circumcised ? let him not become uncircumcised.

Is any one called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but keeping the commandments of God. Let everyone in the calling wherein he is called, therein abide. Wast thou called, *being* a bond-man? care not for it; but if thou canst be made free, use it rather. For he that is called by the Lord, *being* a bond-man, is the Lord's free-man: and in the like manner, he that is called *being* free is the bond-man of Christ. Ye are bought with a price; do not become the bond-slaves of men. Brethren, let every one wherein he is called, therein abide with God.

Now concerning virgins, I have no commandment from the Lord: but I give my judgment as one who hath obtained mercy of the Lord to be faithful. I apprehend therefore, that this is good for the present distress, that it is good for a man to continue as he is. Art thou bound to a wife? seek not to be loosed: art thou loosed from a wife, seek not a wife. Yet if thou dost marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such will have trouble in the flesh; but I spare you. But this I say, brethren, the time is short: it remaineth, that even they that have wives, be as if they had none: And they that weep, as if they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as if they possessed not; And they that use this world, as not abusing it; for the fashion of this world passeth away: Now I would have you without carefulness. The unmarried man careth for the things of the Lord, how he may please the Lord. But the married careth for the things of the world, how he may please his wife. There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit; but the married careth for the things of the world, how she may please her husband. And this I say for your own profit, not that I may cast a snare upon you, but that ye may decently wait upon the Lord and without distraction. But if any think that he asteth indecently toward his virgin, if she be above age, and need so require, let him do what he will; he sinneth not: let them marry. Nevertheless, he that standeth stedfast in his heart, having no necessity, but having power over his own will, and hath determined this in his heart, to keep his virgin, doth well. So then he also that giveth in marriage, doth well; but he that giveth not in marriage, doth better.

39 The wife is bound as long as her husband liveth; but if
her husband be dead, she is at liberty to marry whom she
40 will; only in the Lord. But she is happier, if she con-
tinue as she is, in my judgment; and I am assured that I
also have the Spirit of God.

VIII. **N**OW as to things sacrificed to idols, we know :

2 (for all of us have knowledge. Knowledge
puffeth up, but love edifieth. And if any one think he
knoweth any thing, he knoweth nothing yet as he ought
3 to know. But if any one love God, he is known by him.
4 I say, as to the eating of things sacrificed to idols, we
know) that an idol is nothing in the world, and that *there*
5 *is no God but one.* For though there be *that are called*
gods, whether in heaven or on earth, (as there are many
6 gods and many lords.) Yet to us *there is but one God*
the Father, from whom *are all things*, and we for him;
and one Lord Jesus Christ, by whom *are all things*, and
7 we by him. But *there is not in all men this knowledge*;
for some do even until now, with consciousness of the
idol, eat *it as sacrificed to the idol*, and their conscience,
8 being weak, is defiled. But meat commendeth us not to
God; for neither if we eat, are we the better, nor if we
9 eat not, are we the worse. But take heed, lest by any
means this your liberty become a stumbling-block to the
10 weak. For if any one see thee, who hath knowledge,
sitting at meat in an idol temple, will not the conscience of
him that is weak be encouraged to eat of the things
11 sacrificed to the idol? And through thy knowledge shall
12 the weak brother perish, for whom Christ died? But
when ye sin thus against your brethren, and wound their
13 weak conscience, ye sin against Christ. Wherefore if
meat make thy brother to offend, I will eat no flesh while
the world standeth, lest I make my brother to offend.

IX. **A**M I not an apostle? Am I not free? Have I

not seen Jesus Christ our Lord? Are not ye my
2 work in the Lord? If I am not an apostle to others, yet I
3 am to you; for ye are the seal of my apostleship. My
4 answer to them who examine me, is this. Have we not
5 power to eat and to drink? Have we not power to lead
about a sister, a wife, as well as the other apostles, and
6 brethren of the Lord, and Peter? Or I only and Barnabas,
7 have we not power to forbear working? Who ever serveth
as a soldier at his own charge? Who planteth a vineyard,
and doth not eat its fruit? Or who feedeth a flock; and
doth

- 8 doth not eat of the milk of the flock? Do I speak these things as a man? Doth not the law also speak the same?
- 9 For it is written in the law of Moses, Thou shalt not muzzle the ox that treadeth out the corn. Doth God take care for oxen? Or speaketh he altogether for our sakes? For our sakes it was written: for he who ploweth, ought to plow in hope; and he that thresheth in hope, ought to be a partaker of his hope. If we have sown unto you spiritual things, *is it* a great matter, if we shall reap your carnal things? If others partake of this power over you, *do* not we rather? Yet we have not used this power: but we suffer all things, lest we should give any hindrance to the gospel of Christ. Know ye not, that they who are employed about holy things, are fed out of the temple? And they who wait at the altar, are partakers with the altar. So also hath the Lord ordained, that they who preach the gospel, should live of the gospel. But I have used none of these things; nor have I written thus, that it might be done so unto me: for *it were* better for me to die, than that any man should make *this* my glorying void. For if I preach the gospel, I have nothing to glory of; for a necessity lieth upon me, and wo to me if I preach not the gospel. If indeed I do this willingly, I have a reward; but if unwillingly, yet a dispensation is intrusted to me. What then *is* my reward? That when I preach the gospel, I may make the gospel without charge, that I abuse not my power in the gospel. For though I am free from all men, I made myself the servant of all, that I might gain the more. To the Jews I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law: To them that are without the law, as without the law, (being not without the law to God, but under the law to Christ) that I might gain them that are without the law. To the weak I became as weak, that I might gain the weak: I became all things to all men, that by all means I might save some. And this I do for the gospel's sake, that I may be a partaker thereof with you. Know ye not, that they who run in the race, all run: but one receiveth the prize? So run that ye may obtain. And every one that contendeth, is temperate in all things: and they indeed, to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; I so fight, not as one that beateth the air. But I keep under

under my body, and bring *it* into subjection, lest by any means, after having preached to others, I myself should become a reprobate.

- X. **N**OW I would not have you ignorant, brethren, that our fathers were all under the cloud, and all
 2 passed through the sea, And were all baptized unto Moses,
 3 in the cloud and in the sea, And all ate the same spiritual
 4 meat, And all drank the same spiritual drink (for they
 drank out of the spiritual rock which followed them; and
 5 that rock was Christ.) Yet, with the most of them, God
 was not well-pleased; for they were over-thrown in the
 6 wilderness. Now these things were our examples, that
 we might not desire evil things, as they desired. Neither
 be ye idolaters, as *were* some of them, as it is written,
 7 The people sat down to eat and drink, and rose up to
 8 play. Neither let us commit fornication, as some of
 them committed, and fell in one day three and twenty
 9 thousand. Neither let us tempt Christ, as some of them
 10 also tempted, and were destroyed by serpents. Neither
 murmur ye, as some of them murmured, and were de-
 11 stroyed by the destroyer. Now all these things happened
 to them for examples, and they are written for our admo-
 12 nition, on whom the ends of the ages are come. There-
 fore let him that assuredly standeth, take heed lest he
 fall.
 13 There hath no temptation taken you, but such as is
 common to man: and God *is* faithful, who will not
 suffer you to be tempted above your ability, but will
 with the temptation make also a way to escape, that ye
 14 may be able to bear *it*. Wherefore, my beloved, flee
 15 from idolatry, I speak as to wise men; judge ye what I
 16 say. The cup of blessing which we bless, is it not the
 communion of the blood of Christ? The bread which we
 break, is it not the communion of the body of Christ?
 17 For we, being many, are one bread, and one body; for
 18 we are all partakers of the one bread. Consider Israel
 19 after the flesh. Are not they who eat of the sacrifices,
 partakers of the altar? What say I then? That a thing
 sacrificed to idols is any thing? Or that an idol is any
 20 thing? But what the Heathens sacrifice, they sacrifice to
 devils, and not to God. Now I would not that ye
 21 should be partakers with devils. Ye cannot drink the
 cup of the Lord, and the cup of devils; ye cannot be par-
 takers of the table of the Lord, and the table of devils.
 22 Do we provoke the Lord to jealousy? Are we stronger
 than

23 than he? All things are lawful for me; but all things are
 24 not expedient; all things are lawful for me; but all things
 25 edify not. Let no one seek his own, but every one ano-
 26 ther's welfare. Whatever is sold in the shambles eat,
 27 asking no questions for conscience sake. For the earth is
 28 the Lord's, and the fulness thereof. And if any of the
 29 unbelievers invite you, and ye are disposed to go, eat
 30 whatever is set before you, asking no questions for con-
 31 science sake. But if any one say to you, This hath been
 32 sacrificed to an idol, eat not, for his sake that shewed thee,
 33 and for conscience sake. Conscience I say, not thy own,
 34 but that of the other: for why is my liberty judged by
 35 another's conscience? For if I by grace am a partaker,
 36 why am I blamed for that for which I give thanks;
 37 Therefore whether ye eat or drink, or whatsoever ye do,
 38 do all to the glory of God. Give no offence either to the
 39 Jews, or to the Gentiles, or to the church of God:
 40 Even as I please all men in all things, not seeking my
 41 own profit, but that of many, that they may be saved. Be
 42 ye followers of me, as I also am of Christ.

XI. **N**OW I praise you, brethren, that ye remember me
 2 in all things, and keep the orders, as I delivered
 3 them to you. But I would have you know, that the head
 4 of every man is Christ, and the head of the woman is the
 5 man, and the head of Christ is God. Every man praying
 6 or prophesying with *his* head covered, dishonoureth his
 7 head. But every woman praying or prophesying with
 8 *her* head uncovered, dishonoureth her head: for it is the
 9 same as if she were shaved. Therefore if a woman is not
 10 covered, let her also be shaved: but if it be shameful for
 11 a woman to have her hair shaved off, or cut short, let
 12 her be covered. A man indeed ought not to have *his*
 13 head covered, being the image and glory of God: but
 14 the woman is the glory of the man. For the man is not
 15 of the woman, but the woman of the man. Neither was
 16 the man created for the sake of the woman, but the woman
 17 for the sake of the man. For this cause *also* the woman ought
 18 to have a veil upon *her* head, because of the angels: Never-
 19 theless neither is the man without the woman, nor the
 20 woman without the man; in the Lord. And as the
 21 woman *was* of the man, so also the man is by the woman;
 22 but all things *are* of God. Judge of yourselves: is it
 23 decent for a woman to pray to God uncovered? Doth
 24 not nature itself teach you, that for a man to have long
 25 hair, is a disgrace to him? Whereas for a woman to have
 26 long hair, is a glory to her; for her hair was given her
 27 instead

16 instead of a veil. But if any one be resolved to be contentious, we have no such custom, neither the churches of God.

17 But in this which I declare, I praise you not, that ye come together not for the better, but for the worse.
 18 For first, when ye come together in the church, I hear there
 19 are schisms among you, (and I partly believe it. For there must be heresies also among you, that the approved
 20 among you may be manifest.) Therefore when ye come together into one place, it is not eating the Lord's supper.
 21 For in eating every one taketh before *another* his own
 22 supper, and one is hungry, another drinks largely. What! have ye not houses to eat and drink in? or do ye despise the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise
 23 you not. For I received from the Lord what I also delivered to you, that the Lord Jesus, the night in which
 24 he was betrayed, took bread, And when he had given thanks, he brake *it*, and said, This is my body, which is broken for you; do this in remembrance of me. In like
 25 manner also *he took* the cup after he had supped, saying, This cup is the new covenant in my blood: do this as often as ye drink *it*, in remembrance of me. For as often as ye eat this
 26 bread, and drink this cup, ye shew forth the Lord's death, till he come. So that whosoever eateth the bread and drink-
 27 eth the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the
 29 cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not distinguishing the
 30 Lord's body. For this cause many *are* sick and weak
 31 among you, and many sleep. For if we would judge our-
 32 selves, we should not be judged. But when we are judged, we are chastened by the Lord, that we may not be con-
 33 demned with the world. Wherefore, my brethren, when
 34 ye come together to eat, wait one for another. And if any one be hungry, let him eat at home, that ye come not together to condemnation. And the rest I will set in order when I come.

XII. NOW concerning spiritual *gifts*, brethren, I would
 2 not have you ignorant. Ye know that when ye were heathens, ye were carried away after dumb idols, as
 3 ye were led. Therefore I give you to know, that *as* no one speaking by the Spirit of God, calleth Jesus accursed;

so

so no one can say, *Jesus is the Lord*, but by the Holy
 4 Ghost. Now there are diversities of gifts, but the same
 5 Spirit. And there are diversities of ministrations, but
 6 the same Lord : And there are diversities of operations,
 but it is the same God who worketh all in all.

7 But the manifestation of the Spirit is given to each, to
 8 profit withal. For to one is given by the Spirit, the word
 of wisdom ; to another by the same Spirit, the word of
 9 knowledge ; To another faith by the same Spirit ; to ano-
 10 ther the gift of healing by the same spirit ; To another the
 working of miracles ; to another prophecy ; to another the
 discerning of spirits ; to another *divers* kinds of
 11 tongues ; to another the interpretation of tongues. But
 one and the same Spirit worketh all these, dividing to
 every one severally as he willeth.

12 For as the body is one, and yet hath many members,
 but all the members of the body, many as they are, are
 13 one body, so is Christ. For we were all baptized by one
 Spirit into one body, whether *we are* Jews or Gentiles,
 whether slaves or free-men : and we have all drank of one
 14 spirit. For the body is not one member, but many.
 15 If the foot should say, Because I am not the hand, I am
 16 not of the body, is it therefore not of the body ? And if
 the ear should say, Because I am not the eye, I am not of
 17 the body, is it therefore not of the body ? If the whole
 body *were* an eye, where *were* the hearing ? If the whole
 18 *were* hearing, where *were* the smelling ? But now hath
 God set the members, every one in the body, as it hath
 19 pleased him. And if all were one member, where *were*
 20 the body ? Whereas now there *are* indeed many mem-
 21 bers, yet but one body ? And the eye cannot say to the
 hand, I have no need of thee ; or again, the head to the
 22 feet, I have no need of you. Yea, the members of the
 body, which appear to be weaker, are more necessary.
 23 And those which we think to be the less honourable
parts of the body, these we surround with more abundant
 honour, and our uncomely *parts* have more abundant
 24 comeliness. For our comely *parts* have no need ; but
 God hath tempered the body together, giving more abun-
 25 dant honour to that which lacked : That there might be
 no schism in the body, but *that* the members might have
 26 the same care for each other : And whether one member
 suffer, all the members might suffer with it ; or one
 member be honoured, all the members might rejoice
 27 with it. Now ye are the body of Christ, and members in
 28 particular. And God hath set in the church, first, apostles,
 secondly,

secondly, prophets, thirdly, teachers: afterward miracles, then gifts of healing, helps, governments, *different* kinds
 29 of tongues. *Are* all apostles? *Are* all prophets? *Are* all
 30 teachers? *Have* all miraculous powers? *Have* all the gifts of healing? *Do* all speak with tongues? *Do* all interpret?
 31 Ye covet earnestly the best gifts. But I shew unto you a more excellent way.

XIII. **T**HOUGH I speak with the tongues of men and of angels, and have not love, I am become as
 2 sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so as to remove
 3 mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and deliver up my body to be burned, and have not love, it profiteth me
 4 nothing. Love suffereth long and is kind; love envieth not; love acteth not rashly, is not puffed up: Doth not behave indecently, seeketh not her own, is not provoked,
 5 thinketh no evil; Rejoiceth not at iniquity, but rejoiceth in the truth: Covereth all things, hopeth all things, believeth all things, endureth all things. Love never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* know-
 6 ledge, it shall vanish away. For we know in part, and
 7 we prophesy in part. And when that which is perfect is
 8 come, then that which is in part shall vanish away. When I was a child, I talked as a child, I understood as a child, I reasoned as a child; but when I became a man, I put
 9 away childish things. And now we see by means of a glass obscurely; but then face to face: now I know in part, but then I shall know, even as also I am known.
 10 And now abide these three, faith, hope, love; but the greatest of these is love.

XIV. **F**OLLOW after love: and desire spiritual gifts; but especially that ye may prophesy. For he that speaketh in an *unknown* tongue, speaketh not to men, but to God: for no one understandeth *him*, though by the
 3 Spirit he speaketh mysteries: Whereas he that prophesieth, speaketh to men to edification, and exhortation, and
 4 comfort. He that speaketh in an *unknown* tongue, edifieth himself; but he that prophesieth, edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied; for he that prophesieth, is greater than he that
 5 speaketh with tongues, unless he interpret, that the church may

- 6 may receive edification. Now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you, either by revelation, or by knowledge, or
- 7 by prophecy, or by doctrine? So, inanimate things which give a sound, whether pipe or harp, unless they can give a distinction in the sounds, how shall it be known what is
- 8 piped or harped? And if the trumpet give an uncertain sound, who will prepare himself for the battle? So likewise unless ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye will
- 10 speak to the air. Let there be ever so many kinds of languages in the world, and none of them without signification, Yet if I know not the meaning of the language, I shall be a barbarian to him that speaketh, and he that
- 12 speaketh a barbarian to me. So ye also, seeing ye desire spiritual gifts, seek to abound *in them*, to the edifying of the church. Therefore let him that speaketh in an
- 14 *known* tongue, pray that he may interpret. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. What then is *my duty*? I will pray with the Spirit; but I will pray with the understanding also: I will sing with the Spirit; but I will sing with the understanding also. Otherwise if thou givest thanks with the Spirit, how shall he that filleth the place of a private person, say amen to thy thanksgiving, seeing he understandeth
- 17 not what thou sayest? For thou verily givest thanks well yet the other is not edified. I thank God, that I speak
- 19 with tongues more than you all. Yet in the congregation I had rather speak five words with my understanding, than I may teach others also, than ten thousand words in an
- 20 *unknown* tongue. Brethren, be not children in understanding: in wickedness be ye as infants, but in understanding be ye grown men. It is written in the law, in foreign tongues and with foreign lips will I speak to this people; and neither so will they hear me, saith the Lord.
- 22 So that tongues are for a sign, not to believers, but to unbelievers; whereas prophecy is not for unbelievers, but
- 23 for believers. Yet if the whole church be met together, and all speak with *unknown* tongues, and there come in ignorant persons, or unbelievers, will they not say, that
- 24 ye are mad? Whereas if all prophesy, and there come in an unbeliever, or an ignorant person, he is convicted by
- 25 all, he is judged by all: The secrets of his heart are made manifest, and so falling down on *his* face, he will worship God, and declare that God is among you of a truth.
- 26 What a thing is it, brethren, that when ye come together,

gether, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation ?
 27 Let all things be done to edification. If any one speak in an *unknown* tongue, *let it be* by two or three at most,
 28 and that by course : let one interpret. But if there be no interpreter, let him be silent in the church, and let
 29 him speak to himself and to God. Let two or three of the prophets speak, and let the rest judge. But if *any*
 30 *thing* be revealed to another that sitteth by, let the first be
 31 silent. For ye may all prophesy one by one, that all
 32 may learn and all may be comforted. For the spirits of the prophets are subject to the prophets. For God
 33 is not *the author* of confusion, but of peace, as in all the churches of the saints. Let your women be silent in the
 34 churches ; for it is not permitted them to speak, but to be in subjection, as the law also saith. And if they desire
 35 to learn any thing, let them ask their own husbands at home ; for it is indecent for a woman to speak in the
 37 assembly. Did the word of God come out from you ?
 38 Or did it only come to you ? If any one think himself to be a prophet, or spiritual, let him take knowledge that the things which I write to you, are the command-
 38 ments of the Lord. But if any one is ignorant, let him
 39 be ignorant. Therefore, brethren, covet to prophesy ;
 40 yet forbid not to speak with tongues. Let all things be done decently and in order.

XV. **M**OREOVER, brethren, I declare to you the gospel which I preached to you, which also ye
 2 received, and wherein ye stand : By which also ye are saved, if ye keep in memory what I preached to you,
 3 unless ye have believed in vain. For I delivered to you first, that which I also received, That Christ died for our
 4 sins, according to the Scriptures, And that he was buried, and that he was raised the third day according to the
 5 Scriptures : And that he was seen of Cephas, then by the
 6 twelve. Afterwards he was seen by above five hundred brethren at once, of whom the greater part remain until
 7 now, but some are fallen asleep. After this he was seen
 8 by James, then by all the apostles. Last of all he was
 9 seen by me also, as an untimely birth. For I am the least of the apostles, who am not worthy to be called an
 10 apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain, but I laboured more abundantly than they all ; yet not I, but the grace of God that *was*
 with

11 with me. Whether therefore it were I or they, so we
 12 preach, and so ye believed. But if Christ is preached,
 that he rose from the dead, how say some among you,
 13 that there is no resurrection of the dead? For if there be
 no resurrection of the dead, neither is Christ raised.
 14 And if Christ be not raised, then *is* our preaching vain,
 15 and your faith *is* also vain. Yea; and we are found false
 witnesses of God, because we have testified from God,
 that he raised up Christ, whom he did not raise, if the
 16 dead rise not. For if the dead rise not, neither is Christ
 17 raised: And if Christ be not raised, your faith *is* vain;
 18 ye are still in your sins. Then also they who sleep in
 19 Christ are perished. If in this life only we have hope in
 20 Christ, we are more miserable than all men. But now
 is Christ risen from the dead, the first-fruits of them that
 21 slept. For since by man *came* death, by man *came* also
 22 the resurrection of the dead. For as through Adam all
 die, even so through Christ shall all be made alive.
 23 But every one in his own order: Christ the first-fruits,
 24 afterward they who are Christ's at his coming. Then
cometh the end, when he shall have delivered up the
 kingdom to God, even the Father, when he shall have
 25 abolished all rule and all authority and power. For
 he must reign till he hath put all enemies under his
 26 feet. The last enemy *that* is destroyed *is* death. For he
 27 hath put all things under his feet, But when he saith,
 all things are put under *him*, *it is* manifest that he
 28 who did put all things under him, is excepted. But
 when all things shall be put under him, then shall
 the Son himself also be subject to him that put all
 29 things under him, that God may be all in all. Else
 what shall they do, who are baptized for the dead?
 If the dead rise not at all, why are they then baptized
 30 for them? Why are we also in danger every hour? I
 31 protest by your rejoicing, brethren, which I have in
 32 Christ Jesus our Lord, I die daily. If after the man-
 ner of men I have fought with wild beasts at Ephe-
 sus, what advantageth it me, if the dead rise not? Let
 33 us eat and drink; for to-morrow we die. Be not de-
 ceived. Evil communications corrupt good manners.
 34 Awake to righteousness, and sin not; for some have
 not the knowledge of God. I speak *this* to your shame.
 35 But some will say, How are the dead raised? And
 36 with what kind of body do they come? Thou fool, that
 37 which thou sowest is not quickened except it die, And
 that which thou sowest, thou sowest not the body that
 shall

shall be, but bare grain, perhaps of wheat, or of any
38 other *corn*: But God giveth it a body as it hath pleased
39 him, and to each of the seeds, its own body. All flesh
is not the same flesh; but *there is one kind of flesh* of
men, another of beasts, another of birds, another of
40 fishes. *There are* also heavenly bodies, and *there are*
earthly bodies: but the glory of the heavenly is one,
41 and that of the earthly another. *There is one glory* of
the sun, and another glory of the moon, and another
glory of the stars: and *one star* differeth from *another star*
42 in glory. So also *is the resurrection* of the dead: it is
43 sown in corruption, it is raised in incorruption. It is sown
in dishonour; it is raised in glory: it is sown in weak-
44 ness; it is raised in power. It is sown an animal body;
it is raised a spiritual body. There is an animal body,
45 and there is a spiritual body. And so it is written,
The first Adam was made a living soul, the last Adam is
46 a quickening spirit. Yet the spiritual *body was* not first,
47 but the animal; afterward the spiritual. The first man
was from the earth, earthy; the second man *is* the Lord
48 from heaven. As *was* the earthy, such *are* they also that
are earthy, and as *was* the heavenly, such *are* they also
49 that *are* heavenly. And as we have borne the image
of the earthy, we shall also bear the image of the hea-
venly.

50 But this I say, brethren, that flesh and blood cannot
inherit the kingdom of God, neither doth corruption
51 inherit incorruption. Behold, I tell you a mystery;
52 we shall not all sleep, but we shall all be changed, In a
moment, in the twinkling of an eye, at the last trumpet;
for the trumpet shall sound, and the dead shall be raised
53 incorruptible, and we shall be changed. For this cor-
ruptible must put on incorruption, and this mortal put
54 on immortality. So when this corruptible shall have put
on incorruption, and this mortal shall have put on im-
mortality, then shall be brought to pass the saying that is
55 written, Death is swallowed up in victory. O death,
56 where *is* thy sting? O Hades, where *is* thy victory?
The sting of death *is* sin, and the strength of sin *is* the law.
57 But thanks *be* to God, who hath given us the victory
58 through our Lord Jesus Christ. Therefore, my beloved
brethren, be ye steadfast, unmoveable, always abounding
in the work of the Lord, knowing that your labour is not
in vain in the Lord.

- XVI. **C**ONCERNING the collection for the saints, as I have ordered the churches of Galatia, to also do ye. On the first *day* of the week, let every one of you lay by him in store according as he hath been prospered, that there may be no collections when I come.
- 3 And when I am come, whomsoever ye shall approve, them will I send with letters, to carry your gift to Jerusalem. And if it be proper that I should also go, they shall go with me. Now I will come to you, when I have passed through Macedonia, (for I pass through Macedonia.) And perhaps I may stay, and winter with you, that ye may bring me forward on my journey, whithersoever I go. For I will not see you now in my way: but hope to stay some time with you, if the Lord permit. But I will stay at Ephesus till Pentecost. For a great and effectual door is opened to me, and there are many adversaries.
- 10 But if Timotheus come, see that he be with you without fear; for he worketh the work of the Lord, even as I. Therefore let no man despise him, but conduct ye him forward on his journey in peace, that he may come to me; for I look for him with the brethren. As to our brother Apollos, I besought him much, to come to you with the brethren; yet he was by no means willing to come now: but he will come when it shall be convenient. Watch ye, stand fast in the faith, acquit yourselves like men; be strong. Let all your affairs be done in love.
- 15 And I beseech you, brethren, as ye know the household of Stephanas, that it is the first-fruits of Achaia, and that they have devoted themselves to serve the saints, That ye also submit to such, and to every one that worketh with us and laboureth. I rejoyce at the coming of Stephanas, and Fortunatus, and Achaicus: for they have supplied what was wanting on your part. For they have refreshed my spirit and yours; such therefore acknowledge.
- 19 **T**HE churches of Asia salute you. Aquila and Priscilla, with the church that is in their house, salute you much in the Lord. All the brethren salute you. Salute one another with a holy kiss.
- 21 The salutation of me Paul with my own hand. If any man love not the Lord Jesus Christ, let him be Anathema: Maranatha. The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus.

St. PAUL'S

St. PAUL's Second Epistle to the CORINTHIANS.

IN this epistle, written from *Macedonia*, within a year after the former, St. *Paul* beautifully displays his tender affection toward the *Corinthians*, who were greatly moved by the reasonable severity of the former, and repeats several of the admonitions he had there given them. In that he had written concerning the affairs of the *Corinthians*; in this he writes chiefly concerning his own; but in such a manner, as to direct all he mentions of himself, to their spiritual profit. The thread and connexion of the whole epistle is historical; other things are interwoven only by way of digression.

It contains,

- I. The inscription, C. i. 1, 2.
- II. The treatise itself.
 1. In *Asia* I was greatly prest; but God comforted me; as I acted uprightly; even in this, that I have not yet come to you; who ought to obey me: C. ii. 11.
 2. From *Troas* I hastened to *Macedonia*, spreading the gospel every where, the glorious charge of which I execute, according to its importance, C. vii. 1.
 3. In *Macedonia* I received a joyful message concerning you, 2—16
 4. In this journey I had a proof of the liberality of the *Macedonians*, whose example ye ought to follow, C. viii. 1—C. ix. 15.
 5. I am now on my way to you, armed with the power of Christ. Therefore obey, C. x. 1—C. xiii. 10.
- III. The conclusion, 11—13.

II. CORINTHIANS.

- I. PAUL, an apostle of Jesus Christ, by the will of God, and Timotheus, *our* brother, To the church of God that is in Corinth, with all the saints that are in all Achaia:
- 2 Grace and peace be to you from God our Father, and from the Lord Jesus Christ.
- 3 BLESSED be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort,

N

- 4 fort, Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction, by the comfort wherewith we ourselves are comforted of God.
- 5 For as the sufferings of Christ abound in us, so our comfort also aboundeth through Christ. And whether we are afflicted, *it is* for your comfort and salvation; or whether we are comforted, *it is* for your comfort, which is effectual in the patient enduring the same sufferings which we also
- 7 suffer. And our hope concerning you is stedfast, knowing that as ye are partakers of the sufferings, so also of the
- 8 comfort. For we would not have you ignorant, brethren, of the trouble which beset us in Asia, that we were exceedingly pressed, above *our* strength, so that we despaired
- 9 even of life. Yea, we had the sentence of death in ourselves, that we might not trust in ourselves, but in God,
- 10 who raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust, that he will
- 11 still deliver: You likewise helping together with us by prayer for us, that for the gift *bestowed* upon us, by means of many persons, thanks may be given by many on your behalf.
- 12 For this is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity, not with carnal wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly toward
- 13 you. For we write no other things to you, but what ye know and acknowledge, and I trust will acknowledge
- 14 even to the end. As also ye have acknowledged us in part, that we are your rejoicing, as ye also *are* ours, in the
- 15 day of the Lord Jesus. And in this confidence I was minded to come to you before, that ye might have had a
- 16 second benefit. And to pass by you into Macedonia, and to come to you again from Macedonia, and to be brought
- 17 forward by you in my way toward Judea. Now when I was thus minded, did I use levity? or the things which I
- 18 purpose, do I purpose according to the flesh, so that there
- 19 should be with me yea and nay? *As* God is faithful, our word to you hath not been yea and nay. For Jesus Christ, the Son of God, who was preached among you by us, by me, and Silvanus, and Timotheus, was not yea and nay;
- 20 but was yea in him. For all the promises of God *are* yea in him, and amen in him, to the glory of God by us.
- 21 For he that establisheth us with you in Christ, and that
- 22 hath anointed us, *is* God: Who hath also sealed us and
- 23 given us the earnest of the Spirit in our hearts. But I call

God for a record on my soul, that to spare you, I came

not

24 not as yet to Corinth. Not that we have dominion over your faith, but are helpers of your joy; for by faith ye
 II. have stood. But I determined this with myself not to
 2 come to you again in grief. For if I grieve you, who is
 3 he that cheareth me, but he that is grieved by me? And I wrote thus to you, that I might not when I come, have grief from those for whom I ought to rejoice: being persuaded concerning you all, that my joy is *the joy* of you
 4 all. For from such affliction and anguish of heart I wrote to you with many tears, not that ye might be grieved, but that ye might know the abundant love which I have toward you. And if any have caused grief, he hath grieved me but in part, that I may not over-burden you
 6 all. Sufficient for such a one is this punishment *inflicted* by many. So that on the contrary ye *should* rather forgive and comfort *him*, lest such a one should be swallowed up with over-much sorrow. I beseech you therefore to
 9 confirm *your* love toward him. For to this end also did I write, that I might know the proof of you, whether ye
 10 were obedient in all things. To whom ye forgive any thing, I *forgive* also; and what I have forgiven, if I have forgiven any thing, *it is* for your sakes, in the person of
 11 Christ: Lest Satan get an advantage over us; for we are not ignorant of his devices.

12 **N**OW when I came to Troas, to *preach* the gospel of Christ, and a door was opened to me by the
 13 Lord, I had no rest in my Spirit, because I did not find Titus my brother; so taking leave of them I went forth into Macedonia.

14 Now thanks *be* to God, who causeth us always to triumph through Christ, and manifesteth by us in every
 15 place the odour of his knowledge. For we are to God a sweet odour of Christ, in them that are saved, and in them
 16 that perish: To these an odour of death unto death, but to those an odour of life unto life. And who *is* sufficient
 17 for these things? For we are not as many, who adulterate the word of God, but as of sincerity, but as from God, in the sight of God, speak we in Christ.

III. Do we again begin to recommend ourselves? Unless
 2 we need as some *do*, commendatory letters to you, or
 3 commendatory *letters* from you. Ye are our letter written on our hearts, known and read by all men. Manifestly declared to be the letter of Christ ministered by us, written not with ink, but with the spirit of the living God, not in tables of stone, but in the fleshly tables of the
 4 heart. Such trust have we in God through Christ. Not

5 that we are sufficient of ourselves, to think any thing as
 6 from ourselves; but our sufficiency *is* from God: Who
 also hath made us able ministers of the new covenant, not
 of the letter; but of the Spirit; for the letter killeth, but
 7 the Spirit giveth life. And if the ministration of death
 engraven in letters of ~~stones~~ *stones* was glorious, so that the
 children of Israel could not look stedfastly on the face of
 Moses, because of the glory of his face, which is abolished:
 8 Shall not rather the ministration of the Spirit be glorious?
 9 For if the ministration of condemnation was glory, much
 more doth the ministration of righteousness abound in
 10 glory. For even that which was made glorious, had no
 glory in this respect, because of the glory that excelleth.
 11 For if that which is abolished *was* glorious, much more
 12 that which remaineth *is* glorious. Having therefore such
 13 hope, we use great plainness of speech. And not as Moses,
who put a veil over his face, so that the children of Israel
 could not look stedfastly to the end of that which is
 14 abolished. But their understandings were blinded; and
 until this day the same veil remaineth unremoved on the
 reading of the Old Testament, which is taken away in
 15 Christ. But the veil lieth on their heart when Moses is
 16 read until this day. Nevertheless when it shall turn to
 17 the Lord, the veil shall be taken away. Now the Lord is
 that Spirit: and where the spirit of the Lord *is*, there is
 18 liberty. And we all with unveiled face, beholding as in
 a glass the glory of the Lord, are transformed into the
 same image, from glory to glory, as by the Spirit of the
 Lord.

IV. Therefore having this ministry, as we have received
 2 mercy, we faint not: But have renounced the hidden
 things of shame, not walking in craftiness, nor deceitfully
 corrupting the word of God; but by manifestation of the
 truth, commending ourselves to every man's conscience
 3 in the sight of God. But if our gospel also is veiled, it is
 4 veiled to them that perish; Whose unbelieving minds the
 God of this world hath blinded, lest the illumination of
 the glorious gospel of Christ, who is the image of God,
 5 should shine upon them. For we preach not ourselves,
 but Christ Jesus the Lord, and ourselves your servants for
 6 Jesus's sake. For God who commanded light to shine out
 of darkness, hath shined in our hearts, to enlighten *us*
 with the knowledge of the glory of God, in the face of
 7 Jesus Christ. But we have this treasure in earthen vessels,
 that the excellence of the power may be of God, and not
 8 of us. *We are* troubled on every side, yet not crushed;
 perplexed,

- 9 perplexed, but not in despair; Persecuted, but not forgotten; thrown down, but not destroyed; Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus may be manifested in our body. We who live are always delivered unto death for the sake of Jesus, that the life also of Jesus may be manifested in our mortal body.
- 12 So then death worketh in us, but life in you. Yet having the same Spirit of faith, according to what is written, I believed, and therefore have I spoken; we also believe, and therefore speak: Knowing that he who raised up the Lord Jesus, will also raise us up by Jesus, and present us with you. For all things are for your sakes, that the overflowing grace might through the thanksgiving of many abound to the glory of God.
- 16 Therefore we faint not, but even though the outward man perish, yet the inward man is renewed day by day.
- 17 For our light affliction, which is but for a moment, worketh out for us a far more exceeding *and* eternal weight of glory: While we aim not at the things that are seen, but at the things that are not seen: for the things that are seen are temporal, but the things that are not seen are eternal.
- V. For we know that if our earthly-house of *this* tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens.
- 2 For in this we groan, earnestly desiring to be clothed upon, with our house which is from heaven: If being clothed, we shall not be found naked. For we who are in *this* tabernacle groan, being burdened; not that we would be unclothed, but clothed upon, that what is mortal may be swallowed up of life. Now he that hath wrought us to this very thing *is* God, who hath also given us the earnest of the Spirit. Therefore *we* always behave undauntedly; knowing that while we are sojourning in the body, we are absent from the Lord: (For we walk by faith, not by sight.) We behave undauntedly, *I say*, and are willing rather to be absent from the body, and present with the Lord. Therefore we are ambitious, whether present, or absent, to be well-pleasing to him. For we must all appear before the judgment-seat of Christ, that every one may receive according to what he hath done in the body, whether good or evil.
- 11 Knowing therefore the terror of the Lord, we persuade men: but we are made manifest to God, and I trust we are made manifest in your consciences also. We do not again recommend ourselves to you; but we give you an

occasion of glorying on our behalf, that ye may have something to *answer* them, who glory in appearance, and not in heart. For if we are transported beyond ourselves, *it is* to God; if we are sober, *it is* for your sakes. For the love of Christ constraineth us, while we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they who live should not henceforth live to themselves, but to him who died for them, and rose again. So that we from this time know no one after the flesh; yea, if we have known even Christ after the flesh, yet now we know *him so* no more. Therefore if any one *be* in Christ, *there is* a new creation: the old things are passed away; behold, all things are become new: And all things *are* from God, who hath reconciled us to himself through Jesus Christ, and hath given to us the ministry of reconciliation: Namely, that God was in Christ, reconciling the world to himself, not imputing their trespasses to them, and hath committed to us the word of reconciliation. Therefore we are ambassadors for Christ, as though God were intreating by us: we beseech *you*, in Christ's stead, be ye reconciled to God. For he hath made him, who knew no sin, a sin-offering for us, that we might be made the righteousness of God VI. through him. We then, as fellow-labourers, do also exhort you, not to receive the grace of God in vain. (For he saith, I have heard thee in an accepted time, and in a day of salvation have I succoured thee. Behold, now *is* the accepted time; behold, now *is* the day of salvation.) Giving no offence in any thing, that the ministry be not blamed. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By purity, by prudence, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right-hand and the left: Through honour and dishonour, through evil report and good report, as deceivers, yet true, As unknown, yet well-known; as dying, yet behold we live; as chastened, yet not killed; As sorrowing yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things
 O ye Corinthians, our mouth is opened toward you; our heart is enlarged. Ye are not straitened in us; but ye are straitened in your own bowels: Now for a recompence of the same, (I speak as to *my* children) be ye also enlarged.

14 enlarged. Be not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness?
 15 And what concord hath Christ with Belial? Or what part
 16 hath a believer with an infidel? And what agreement hath the temple of God with idols? Now ye are the temple of the living God, as God hath said, I will dwell in them, and walk in *them*, and I will be to them a God, and they
 17 shall be to me a people. Therefore come out from among them, and be ye separate, and touch not the unclean person, saith the Lord, and I will receive you, And will be to you a father, and ye shall be to me sons and daughters,
 VII. saith the Lord Almighty. Having therefore, beloved, these promises, let us cleanse ourselves from all pollution of the flesh and of the spirit, perfecting holiness in the fear of God.

2 **R**ECEIVE us. We have hurt no man, we have corrupted no man, we have defrauded no man. I
 3 speak not, to condemn *you*; for I have said before, that ye are in our hearts, to live and to die with *you*. Great is my freedom of speech toward you; great is my glorying over you: I am filled with comfort, I exceedingly abound
 5 with joy, over all our affliction. For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; from without *were* fightings, from within
 6 *were* fears. But God who comforteth them that are brought low, comforted us by the coming of Titus. And not only by his coming, but also by the comfort wherewith he was comforted over you, when he told us your earnest desire, your grief, your zeal for me, so that I rejoiced the more. For I do not repent that I grieved you by the letter, though I did repent: (for I see that letter
 9 grieved you, though but for a season.) Now I rejoice, not that ye were grieved, but that ye grieved to repentance; for ye grieved in a godly manner, so that ye received damage by us in nothing. For godly sorrow worketh repentance unto salvation not to be repented of,
 11 whereas the sorrow of the world worketh death. For behold, this very thing, that ye sorrowed after a godly manner, how great diligence it wrought in you, yea, clearing of yourselves, yea, indignation, yea, fear, yea, vehement desire, yea, zeal, yea, revenge! In all things ye
 12 have approved yourselves to be pure in this matter. And though I wrote to you, *it was* not for his sake who hath done the wrong, nor for his sake who had suffered it; but for the sake of manifesting to you in the sight of God

13 our diligent care over you. Therefore we were comforted in your comfort, and we rejoiced the more exceedingly in the joy of Titus, because his spirit was refreshed by you all. So that if I had boasted anything of you to him, I am not ashamed; but as we speak all things to you in truth, so also our boasting to Titus is found a truth. And his tender affection is more abundant toward you, calling to mind the obedience of you all, how ye received him with fear and trembling. I rejoice therefore, that I have confidence in you in all things.

VIII.

MOREOVER, brethren, we declare to you the grace of God, bestowed on the churches in Macedonia; That in a great trial of affliction their overflowing joy and their deep poverty abounded to the riches of their liberality: That to *their* power, I testify, and beyond *their* power, *they* were willing of themselves, Praying us with much intreaty, to receive the gift and take a part in ministering *it* to the saints. And *this they did*, not as we hoped; but first gave themselves to the Lord, and to us by the will of God: So that we desired Titus, that as he had begun before, so he would also compleat this gift among you. Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and all diligence, and in your love to us, *see*, that ye abound in this grace also. I speak not by way of command, but that by the diligence of others, I may prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sake he became poor, that ye through his poverty might be rich. And herein I give *my* advice: for this is expedient for you, who have begun a year ago, not only to do, but also to do it willingly. Now therefore compleat the work, that as *there was* a ready will, so *there may* be also a performance, in proportion to what ye have. For if there be first a ready mind, a man is accepted, according to what he hath, not according to what he hath not. For *I do not mean*, that others should be eased, and you burthened; But by an equality *let* your abundance *be* at this time a *supply* to their want; that their abundance also may be a *supply* to your want, that there may be an equality, As it is written, He that *had gathered* the most, had nothing over; and he that *had gathered* the least, did not lack. But thanks be to God, who putteth the same diligent care for you into the heart of Titus. For he accepted indeed the exhortation, but being more forward, he went to

18 to you of his own accord. And we have sent with him the brother, whose praise in the gospel is through all the churches: (And not only *so*, but he was also appointed by the churches *to be* a fellow-traveller with us, with this gift, which is administred by us, to the glory of the Lord himself, and for *the declaration* of our ready mind.) Avoiding this, lest any one should blame us in this abundance, which is administred by us. For we provide things honest, not only before the Lord, but also before men. And we have sent with them our brother, whom we have often proved diligent in many things. but now much more diligent, through his great confidence in you. If *any enquire* concerning Titus, *he is* my partner, and fellow-labourer with respect to you; or *concerning* our brethren, *they are* the messengers of the churches, the glory of Christ. Shew therefore to them before the churches the proof of IX. your love and of our boasting on your behalf. For concerning the ministring to the saints, it is superfluous for me to write to you. For I know your readiness, which I boast concerning you to the Macedonians, that Achaia was ready a year ago, and your zeal hath provoked very many. Yet I have sent the brethren, lest our boasting of you on this head should be made vain, that, as I said, ye may be ready; Lest if any of the Macedonians come up with me, and find you unprepared, we (not to say you) be ashamed of this confident boasting. Therefore I thought it necessary, to desire the brethren to go before to you, and compleat this your bounty, which had been spoken of before, that it may be ready as a bounty, and not as a matter of covetousness.

6 And this *I say*, He that soweth sparingly, shall also reap sparingly; and he that soweth bountifully, shall reap also bountifully: *Let every man do as he chuseth* in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver. And God *is* able to make all grace abound toward you, that having always all sufficiency in all things ye may abound to every good work; (As it is written, He hath scattered abroad, he hath given to the poor; his righteousness remaineth for ever. And he who supplieth seed to the sower, and bread for *your* food, will supply and multiply your seed sown, and increase the fruits of your righteousness:) Being enriched in every thing to all bountifulness, which worketh by us thanksgiving to God. For the administration of this service doth not only supply the necessities of the saints, but likewise aboundeth by many thanksgivings to God: (Who,

by experiment of this administration, glorify God, for your avowed subjection to the gospel of Christ, and for your liberal communication to them and to all men:)

14 And by their prayer for you, who long after you, for the
15 exceeding grace of God which is in you. Thanks *be* to God for his unspeakable gift.

X. **N**OW I Paul myself, who when present *am* base among you, but being absent *am* bold toward you, intreat you, by the meekness and gentleness of Christ.

2 I beseech you, that I may not when I am present be bold with that confidence wherewith I think to be bold toward

3 some, who think of us as walking after the flesh. For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the throwing down of strong-

5 holds,) Destroying reasonings, and every high thing which exalteth itself against the knowledge of God, and bringing

6 every thought into captivity to the obedience of Christ, And being in readiness to avenge all disobedience, when your obedience is fulfilled.

7 Do ye look at the outward appearance of things? If any man be confident, that he is Christ's, let him again think

8 this of himself, that as he *is* Christ's, so *are* we also. Yea, if I should boast something more also of the authority which the Lord hath given us, for edification, and not for

9 your destruction, I should not be ashamed. That I may

10 not seem as it were to terrify you by letters. For *his* letters indeed, say they, *are* weighty and strong; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such a one think this, that such as we are in word by letters, when we are absent, such *are* we also in deed,

12 when we are present. For we presume not to equal or to compare ourselves with some of those who recommend themselves; but they among themselves limiting them-

13 selves, and comparing themselves with themselves, are not wise. But we will not boastingly extend ourselves be-

14 yond *our* measure; but according to the measure of the province which God hath allotted us, a measure to reach

15 even unto you. For we do not extend ourselves excessively, as not reaching to you; for we are come even to

16 you, in the gospel of Christ: Not boastingly extending ourselves beyond *our* measure, in the labour of others; but having hope, now your faith is increased, to be enlarged by you, yet *still* within our province, abundantly.

16 So as to preach the gospel in the regions beyond you, not to boast in another's province of things made ready to

17 our hand. But he that glorieth, let him glory in the Lord.
 18 For not he that commendeth himself is approved, but whom the Lord commendeth.

XI. **I** Wish ye would bear a little with my folly; yea,
 2 bear with me. For I am jealous over you with a
 godly jealousy; for I have espoused you to one husband,
 3 that I may present *you as* a chaste virgin to Christ. But I
 fear lest as the serpent deceived Eve through his subtilty,
 for your minds should be corrupted from the simplicity
 4 that is in Christ. If indeed he that cometh preach another
 Jesus, whom we have not preached, or *if* ye receive
 another spirit, which ye have not received, or another
 gospel, which ye have not accepted, ye might well bear
 5 with *him*. But I suppose that I fall nothing short of the
 6 very chief apostles. For if *I am* unskilful in speech, yet
 not in knowledge: but we have been thoroughly made
 7 manifest to you in all things. Have I committed an
 offence in humbling myself, that ye might be exalted,
 because I have preached the gospel of God to you at free
 8 cost? I spoiled other churches, taking wages *of them* to
 serve you; and when I was present with you and wanted,
 9 I was chargeable to no man. For the brethren, who came
 from Macedonia, supplied my want; and I have in all
 things kept myself from being burdensome, and will keep
 10 *myself*. As the truth of Christ is in me; this my boasting
 11 shall not be stopped in the regions of Achaia. Where-
 12 fore? Because I love you not? God knoweth. But what
 I do, I will do, that I may cut off the occasion from them
 who desire occasion, that wherein they boast, they may be
 13 found even as we. For such *are* false apostles, deceitful
 workers, transforming themselves into apostles of Christ.
 14 And no marvel; for Satan himself is transformed into an
 15 angel of light. Therefore *it is* no great thing, if his
 ministers also be transformed as the ministers of righteous-
 16 ness; whose end shall be according to their works. I say
 again, Let no man think me a fool: but if otherwise,
 yet as a fool receive me, that I also may boast a little.
 17 What I speak, I speak not after the Lord; but as it were
 18 foolishly, in this confidence of boasting. Seeing many
 19 glory after the flesh, I will glory also. For ye, being
 20 wise, suffer fools willingly. For ye suffer, if a man en-
 slave you, if he devour you, if he take *from* you, if he exalt
 21 himself, if he smite you on the face. I speak with regard
 to reproach, as though we had been weak: whereas in
 whatever any is confident, (I speak as a fool) I am con-
 fident.

- 22 fident also. Are they Hebrews? so *am* I. Are they
 Israelites? so *am* I. Are they the seed of Abraham?
 23 so *am* I. Are they ministers of Christ? (I speak foolishly)
 I *am* more: in labours more abundant, in stripes above
 24 measure, in prisons more abundant, in deaths often. Five
 times I received from the Jews forty *stripes* save one.
 25 Thrice I was beaten with rods, once I was stoned, thrice
 I have been shipwrecked, a day and a night I passed in the
 26 deep: In journeyings often, in dangers from rivers, in
 dangers from robbers, in dangers from my own country-
 men, in dangers from the heathen, in dangers in the city,
 in dangers in the wilderness, in dangers in the sea, in
 27 dangers among false brethren: In labour and toil, in
 watchings often, in hunger and thirst, in fastings often,
 28 in cold and nakedness. Beside the things which are from
 without, that which rusheth upon me daily, the care of all
 29 the churches. Who is weak, and I am not weak? Who
 30 is offended, and I burn not? Since I must glory, I will
 31 glory of the things that concern my infirmities. The
 God and Father of the Lord Jesus Christ, who is blessed
 32 for ever, knoweth that I lie not. In Damascus, the
 governor under king Aretas kept the city of the Damas-
 cenes with a guard, being determined to apprehend me:
 33 But I was let down through a window in a basket by the
 XII. wall, and escaped from his hands. Surely it is not ex-
 pedient for me to boast: yet I will come to visions and
 2 revelations of the Lord. I knew a man in Christ, above
 fourteen years ago (whether in the body I know not, or
 out of the body I know not; God knoweth) such a one
 3 caught up to the third heaven. Yea, I knew such a man
 (whether in the body or out of the body, I know not,
 4 God knoweth) That he was caught up into paradise, and
 heard unspeakable things, which it is not possible for man
 5 to utter. Of such a one I will glory; but I will not
 6 glory of myself, unless in my infirmities. Yet if I should
 resolve to boast, I should not be a fool; for I speak the
 truth: but I forbear, lest any one should think of me
 above what he seeth me, or heareth from me.
 7 And lest I should be lifted up with the abundance of
 the revelations, there was given me a thorn in the flesh,
 a messenger of Satan, to buffet me, lest I should be lifted
 8 up. Concerning this, I besought the Lord thrice, that it
 9 might depart from me. But he said to me, My grace is
 sufficient for thee; for my strength is made perfect in
 weakness. Most gladly therefore will I rather glory in
 my weaknesses, that the strength of Christ may rest upon
 me.

10 me. Therefore I am well-pleased in weaknesſes, in reproaches, in neceſſities, in perfecutions, in diſtreſſes for Chriſt's ſake; for when I am weak, then I am ſtrong.

11 I am become a fool in boaſting; *but ye have compelled me*: for I ought to have been commended by you: for in nothing have I fallen ſhort of the very chief apoſtles,
12 though I am nothing. Truly the ſigns of an apoſtle were wrought among you, in all patience, in ſigns, and wonders,
13 and mighty deeds. For wherein were ye inferior to the other churches, unleſs that I myſelf was not burdensome
14 to you? Forgive me this wrong. Behold the third time I am ready to come to you; yet I will not be burdensome to you; for I ſeek not yours, but you; for the children ought not to lay up treaſure for the parents, but the parents
15 for the children. And I will moſt gladly ſpend, and be ſpent for your ſouls, though the more abundantly I love
16 you, the leſs I am loved. But be it ſo: I did not burden
17 you: but being crafty, I caught you with guile. Did I make a gain of you by any of them whom I ſent to you?
18 I deſired Titus, and with him I ſent a brother. Did Titus make again of you? Did we not walk in the ſame ſpirit? In the ſame ſteps?

19 Think ye that we again excuſe ourſelves to you? We ſpeak before God in Chriſt, and all things, beloved, for
20 your edification. For I fear leſt when I come, I ſhould not find you ſuch as I would, and *leſt* I ſhould be found by you ſuch as ye would not: *leſt there ſhould be* contentions, envyings, wraths, ſtrifes, backbitings, whiſperings,
21 ſwellings, tumults: Leſt my God ſhould humble me when I come to you again, and I ſhould mourn over many of them who had ſinned before, and have not repented of the uncleaneſs, and fornication, and laſciviouſneſs, which they have committed.

XIII. I am coming to you this third time: every word ſhall be eſtabliſhed by the mouth of two or three wit-
2 neſſes. I told *you* before, and do tell you before-hand (though now abſent, as if I were preſent the ſecond time) thoſe who had ſinned before, and all the reſt, that if I
3 come again, I will not ſpare: Since ye ſeek a proof of Chriſt ſpeaking in me, who is not weak toward you, but
4 powerful among you. For though he was crucified through weakneſs, yet he liveth by the power of God; and we alſo are weak with him; but we ſhall live with
5 him, by the power of God in you. Examine yourſelves, whether ye are in the faith; prove yourſelves. Do ye
not

- not know yourselves, That Jesus Christ is in you, unless
 6 ye are reprobates? And I trust, ye shall know, that we
 7 are not reprobates. Now I pray God, that ye may do
 no evil: not that we may appear approved, but that ye
 may do that which is good, though we should be as repro-
 8 bates. For we can do nothing against the truth, but for
 9 the truth. For we rejoice, when we are weak, and ye
 are strong: and this also we wish, *even* your perfection.
 10 Therefore I write these things being absent, lest being
 present I should use severity, according to the power
 which the Lord hath given me, for edification, and not
 for destruction.
- 11 **F**INALLY, brethren, farewell: be perfect, be of
 good comfort, be of one mind, live in peace, and
 12 the God of love and peace shall be with you. Salute one
 13 another with a holy kiss. All the saints salute you. The
 grace of our Lord Jesus Christ, and the love of God, and
 the communion of the Holy Ghost, *be* with you all.

St. PAUL's Epistle to the GALATIANS.

THIS Epistle is not written, as most of St. *Paul's* are, to the Christians, of a particular city, but to those of a whole country in *Asia Minor*, the metropolis of which was *Ancyra*. These readily embraced the gospel; but after St. *Paul* had left them, certain men came among them, who (like those mentioned *Acts* xv.) taught, that it was necessary to be circumcised, and to keep the *Mosaic* law. They affirmed, that all the other apostles taught thus: that St. *Paul* was inferior to them: And that even he sometimes practised and recommended the law, though at other times he opposed it.

The first part therefore of this epistle is spent in vindicating himself and his doctrine; proving, 1. That he had it immediately from *Christ* himself, and that he was not inferior to the other apostles: 2. That it was the very same which the other apostles preached: And 3. That his practice was consistent with his doctrine.

The second contains proofs drawn from the Old Testament, that the law and all its ceremonies were abolished By *Christ*.

The

The third contains practical inferences, clothed with his usual benediction.

To be a little more distinct.

The epistle contains,

- I. The inscription, C. i. 1—5
- II. The calling the *Galatians* back to the true gospel;
 - wherein he 1. Reproves them for leaving it, 6—10
 2. Asserts the authority of the gospel he had preached, who 1. Of a persecutor was made an apostle by an immediate call from heaven, 11—17
 2. Was no way inferior to *Peter* himself, 18—C. ii. 21
 3. Defends justification by faith, and again reproves the *Galatians*, C. iii. 1—iv. 11
 4. Explains the same thing, by an allegory taken out of the law itself, 12—31
 5. Exhorts them to maintain their liberty. C. v. 1—13
Warns them, not to abuse it, and admonishes them to walk not after the flesh, but after the spirit, 13—C. vi. 10
- III. The conclusion, 11—18

GALATIANS.

- I. **P**AUL, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead) And all the brethren who are with me, to the churches of Galatia; Grace be to you, and peace from God the Father, and the Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from the present evil world, according to the will of our God and Father, To him be glory for ever and ever. Amen.
- 6 **I** Marvel that ye are so soon removed from him who called you by the grace of Christ to another gospel,
- 7 Which is not another; but there are some that trouble
- 8 you, and would subvert the gospel of Christ. But if we, or an angel from heaven preach to you another gospel than
- 9 we have preached to you, let him be accursed: As we have said before, so I say now again, if any one preach to you another gospel than that ye received, let him be accursed.
- 10 For do I now satisfy men, or God? Or do I seek to please men? For if I still pleased men, I should not be the servant of Christ.

But

11 But I certify you, brethren, that the gospel which was
 12 preached by me is not according to man. For neither
 did I receive it from man, neither was I taught *it*, but
 13 by the revelation of Jesus Christ. For ye have heard of
 my behaviour in time past in the Jewish religion, that
 above measure I persecuted the church of God, and wasted
 14 it. And I profited in the Jewish religion above many of
 my years among my countrymen, being more abundantly
 15 zealous for the traditions of my fathers. But when it
 pleased God, who separated me from my mother's womb,
 16 and called *me* by his grace, To reveal his Son in me, that
 I might preach him among the Gentiles, I did not confer
 17 with flesh and blood : Neither did I go up to Jerusalem,
 to them that were apostles before me, but I immediately
 18 went into Arabia, and returned again to Damascus. Then
 after three years I went up to Jerusalem to visit Peter, and
 19 abode with him fifteen days. But other of the apostles
 20 I saw none, save James, the brother of the Lord. Now
 the things which I write to you, behold before God I lie
 21 not. Afterwards I came into the regions of Syria and
 22 Cilicia. And I was unknown by face to the churches of
 23 Judea which were in Christ. But only they had heard,
 He that persecuted us in time past, now preacheth the
 24 faith which once he destroyed. And they glorified God
 in me.

II. Then fourteen years after, I went up again to Jerusa-
 2 lem with Barnabas, taking Titus also with me. But I
 went up by revelation, and laid before them the gospel,
 which I preach among the Gentiles ; but severally to those
 of eminence, lest by any means I should run, or should
 3 have run in vain. (But neither was Titus, who was with
 me, being a Greek, compelled to be circumcised, Because
 4 of false brethren introduced unawares, who had slipped
 in, to spy out our liberty, which we have through Christ
 5 Jesus, that they might bring us into bondage : To whom
 we did not yield by submission, no not an hour, that the
 6 truth of the gospel might continue with you.) And they
 who undoubtedly were something, (*but whatsoever they*
were, it is no difference to me : God accepteth no man's
person) they who undoubtedly were something, added
 7 nothing to me. But on the contrary, when they saw that
 I was intrusted with the gospel of the uncircumcision, as
 8 Peter *with that* of the circumcision : (For he that wrought
 effectually in Peter for the apostleship of the circumcision,
 wrought likewise effectually in me toward the Gentiles :)
 9 And when James, and Cephas, and John, who undoubt-
 edly

edly were pillars, knew the grace that was given to me, they gave the right-hands of fellowship to me, and Barnabas, that we *should go* to the Gentiles, and they to the
 10 circumcision: Only *they desired* that we would be mindful of the poor, which very thing I also was forward to do.
 11 But when Cephas came to Antioch, I withstood him to
 12 the face, because he was to be blamed. For before some came from James, he ate with the Gentiles; but when they were come, he withdrew and separated himself,
 13 fearing those of the circumcision. And the other Jews also dissembled with him, so that even Barnabas was
 14 carried away with this dissimulation. But when I saw, that they did not walk uprightly, according to the truth of the gospel, I said so Peter before *them* all, If thou being a Jew, livest after the manner of the Gentiles, and not of the Jews, why compellest thou the Gentiles to judaize?
 15 We *who are* Jews by nature, and not sinners of the Gen-
 16 tiles, Even we (knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ) have believed in Christ Jesus, that we might be justified by the faith of Christ, and not by the works of the law; because by
 17 the works of the law no flesh shall be justified. But if, while we seek to be justified by Christ, we also are found sinners, *is* Christ therefore the minister of sin? God for-
 18 bid. For if I build again the things which I destroyed, I
 19 make myself a transgressor. For I through the law am
 20 dead to the law, that I may live to God. I am crucified with Christ, and I live no longer, but Christ liveth in me, and the life that I now live in the flesh, I live by faith in the Son of God, who loved me and delivered up himself
 21 for me. I do not make void the grace of God: for if righteousness *is* by the law, then Christ died in vain.

III. **O** Thoughtless Galatians, who hath bewitched you, before whose eyes Jesus Christ hath been evidently set forth, crucified among you! This only would I learn of you, Did ye receive the spirit, by the works of
 2 the law, or by the hearing of faith? Are ye so thoughtless?
 3 Having begun in the spirit, are ye now made perfect by
 4 the flesh? Have ye suffered so many things in vain? If *it*
 5 *be* yet in vain? Doth he that minisreth the spirit to you, and worketh miracles among you, *do it* by the works of
 6 the law, or by the hearing of faith? As Abraham believed God, and it was imputed to him for righteousness.
 7 Know then, that they who are of faith, these are the sons
 8 of Abraham. And the Scripture foreseeing that God
 would

would justify the Gentiles by faith, declared before the
 9 glad tidings to Abraham, In thee shall all the nations be
 blessed. So then they who are of faith are blessed with
 10 faithful Abraham. For as many as are of the works of
 the law are under a curse; for it is written, Cursed is
 11 every one who continueth not in all things which are
 written in the book of the law, to do them. But that
 none is justified by the law in the sight of God, is evident;
 12 for the just shall live by faith. Now the law is not of
 13 faith; but he that doeth them, shall live by them. Christ
 hath redeemed us from the curse of the law, being made
 a curse for us: (for it is written, Cursed is every one that
 14 hangeth on a tree:) That the blessing of Abraham might
 come on the Gentiles through Christ Jesus, that we might
 15 receive the promise of the spirit through faith. I speak
 after the manner of men; though it be but a man's cove-
 nant, yet if it be confirmed, none disannulleth or addeth
 16 thereto. Now the promises were made to Abraham and
 his seed. He saith not, And to seeds, as of many: but
 17 as of one, And to thy seed, which is Christ. And this I
 say, the covenant which was before confirmed of God
 through Christ, the law which was four hundred and
 thirty years after, doth not disannul, so as to make the
 18 promise of no effect. And again, if the inheritance be
 by the law, it is no more by promise; but God gave it
 19 to Abraham by promise. Wherefore then was the law?
 It was added because of transgressions, till the seed should
 come, to whom the promise was made: and it was or-
 20 dained by angels, in the hand of a Mediator. Now the
 21 Mediator is not a Mediator of one; but God is one. Is
 then the law against the promises of God? God forbid.
 But if there had been a law which could have given life,
 22 verily righteousness would have been by the law. But the
 Scripture hath concluded all under sin, that the promise
 by faith of Jesus Christ might be given to them that
 23 believe. But before faith came, we were kept under the
 law, shut up together unto the faith which was to be re-
 24 vealed. Wherefore the law was our school-master unto
 25 Christ, that we might be justified by faith. But faith being
 26 come, we are no longer under a school-master. For ye
 27 are all sons of God by faith in Jesus Christ. For as many
 of you as have been baptized into Christ, have put
 28 on Christ. There is neither Jew nor Greek, there is nei-
 ther bond nor free, there is neither male nor female; for
 29 ye are all one in Christ Jesus. And if ye are Christ's,
 then are ye the seed of Abraham, and heirs according to
 the

IV. the promise. Now I say the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and stewards, till the time appointed by the father. So we also, when we were children, were in bondage under the elements of the world. But when the fulness of the time was come, God sent forth his son made of a woman, made under the law, To redeem those under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Indeed then when ye knew not God, ye served them that by nature are not gods. But now having known God, or rather being known of God, how turn ye back to the weak and poor elements, to which ye desire to be in bondage again? Ye observe days, and months, and times, and years. I am afraid for you, lest I have laboured among you in vain.

Brethren, I beseech you, be ye as I am; for I also am as ye were: ye have not injured me at all. Ye know that notwithstanding infirmity of the flesh, I preached the gospel to you at first. And ye did not slight or disdain my temptation which was in the flesh, but received me as an angel of God, as Christ Jesus. What was then the blessedness ye spake of? For I bear you witness, that, if possible, ye would have plucked out your eyes, and have given them to me. Am I become your enemy, because I tell you the truth? They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. Now it is good to be zealous in a good thing always, and not only while I am present with you. My little children, of whom I travail in birth again, till Christ be formed in you, I could wish to be present with you now, and to change my voice; for I stand in doubt of you. Tell me, ye that would be under the law, do ye not hear the law? For it is written, Abraham had two sons, one by the bond-woman, another by the free-woman. And he of the bond-woman was born after the flesh, but he of the free-woman by promise. Which things are an allegory; for these are the two covenants; one from mount Sinai, bearing children to bondage, which is Agar. For this is mount Sinai in Arabia, and answereth to Jerusalem that now is, and is in bondage with her children. But Jerusalem that is above is free, which is the mother of us all. (For it is written, Rejoice thou barren, that bearest not; break

break forth and cry, thou that travailest not; for the desolate hath many more children than she that hath a husband.) Now we, brethren, like Isaac, are children of promise. But as then, he that was born after the flesh persecuted him *that was born after the spirit*, so *it is* now also. But what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

V. **S**TAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, If ye be circumcised, Christ will profit you nothing. For I testify again to every man that is circumcised, he is a debtor to do the whole law. Christ is become of no effect to you, whosoever of you are justified by the law; ye are fallen from grace. For we through the spirit wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. Ye did run well: who hath hindered you from obeying the truth? This persuasion *cometh* not from him that called you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be no otherwise minded; but he that troubleth you shall bear *his* judgment, whosoever he be. But if I, brethren, still preach circumcision, why do I still suffer persecution? Then is the offence of the cross ceased. I wish it: and they shall be cut off that trouble you.

Brethren, ye have been called to liberty: only *use* not this liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, in this, Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed ye be not consumed one of another. I say then, walk by the Spirit, and fulfil not the desire of the flesh. For the flesh desireth against the Spirit, but the Spirit *desireth* against the flesh (these are contrary to each other) that ye may not do the things which ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are *these*, adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, enmities, contentions, emulations, wraths, *strife*, divisions, heresies, Envyings, murders, drunkenness, revellings, and such like:

of

of which I tell you before (as I have also told you in time past) that they who practise such things, shall not inherit the kingdom of God. But the fruit of the Spirit is love, peace, long-suffering, gentleness, goodness, fidelity, Meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with its affections and desires. If we live by the Spirit, let us also walk by the Spirit. Be not desirous of vain glory, provoking one another, envying one another. Brethren, if a man be overtaken in any fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if any one think himself to be something; whereas he is nothing, he deceiveth himself. But let every one try his own work, and then shall he have rejoicing in himself alone, and not in another. For every one shall bear his own burden. Let him that is taught in the word impart to him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that also shall he reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. But let us not be weary in well-doing; for in due season we shall reap, if we faint not. Therefore as we have opportunity, let us do good unto all men; but especially to them who are of the household of faith.

YE see how large a letter I have written to you with my own hand. As many as desire to make a fair appearance in the flesh, these constrain you to be circumcised: only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but they desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I unto the world. For neither circumcision is any thing, nor uncircumcision, but a new creation. And as many as shall walk by this rule, peace and mercy be upon them, and upon the Israel of God.

From henceforth let none trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of the Lord Jesus Christ be with your spirit. Amen.

St. PAUL's

St. PAUL's Epistle to the EPHESIANS.

EPHESUS was the chief city of that part of *Asia*, which was a *Roman* province. Here *St. Paul* preached for three years, (*Acts* xx. 31.) and from hence the gospel was spread throughout the whole province, (*Acts* xix. 10.) At his taking leave of the church there, he forewarned them both of great persecutions from without, and of divers heresies and schisms, which would arise among themselves. And accordingly he writes this epistle (nearly resembling that to the *Colossians*, written about the same time) to establish them in the doctrine he had delivered, to arm them against false teachers, and to build them up in love and holiness, both of heart and conversation.

He begins this, as most of his epistles, with thanksgiving to God, for their embracing and adhering to the gospel. He shews the inestimable blessings and advantages they received thereby, as well above all the *Jewish* privileges, as all the wisdom and philosophy of the Heathens. He proves that our Lord is the Head of the whole Church: Of angels and spirits, the church triumphant, and of *Jews* and *Gentiles*, now equally members of the church militant. In the three last chapters he exhorts them to various duties, civil and religious, personal and relative, suitable to their Christian character, privileges, assistances, and obligations.

In this epistle we may observe,

- | | |
|--|--------------|
| I. The inscription, | C. i. 1, 2 |
| II. The doctrine pathetically explained, which contains | |
| 1. Praise to God for the whole gospel blessing, | 3—14 |
| With thanksgiving and prayer for the saints, | 15—C. ii. 10 |
| 2. A more particular admonition, concerning their once miserable, but now happy condition, | 11—22 |
| A prayer for their establishment, | C. iii. 1—19 |
| A doxology, | 20, 21 |
| III. The exhortation, | |
| 1. General, to walk worthy of their calling, agreeably to | 1. The |

1. The unity of the spirit, and the diversity of his gifts, C. iv. 1—16

2. The difference between their former and their present state, 17—14

2. Particular.

To avoid,

1. Lying, 25

2. Anger, 26, 27

3. Theft, 28

4. Corrupt communication, 29, 30

5. Bitterness, 31—C. v. 2

6. Uncleanness, 3—14

7. Drunkenness, 15—21

With a commendation of the opposite virtues.

To do their duty, as

1. Wives and husbands, 22—33

2. Children and parents, C. vi. 1—4

3. Servants and masters, 5—9

4. Final: to war the spiritual warfare, 10—20

IV. The conclusion, 21—24

E P H E S I A N S.

- I. **PAUL**, an apostle of Jesus Christ by the will of God, to the saints who are at Ephesus, even to the faithful in Christ Jesus, Grace *be* to you, and peace from God the Father, and the Lord Jesus Christ.
- 3 **BLESSED** *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual
- 4 blessings in heavenly *things* through Christ, As he hath chosen us through him, before the foundation of the world, that we might be holy and blameless before him
- 5 in love, Having predestinated us by Jesus Christ to the adoption of sons unto himself, according to the good
- 6 pleasure of his will, To the praise of the glory of his grace, by which he hath freely accepted us through the
- 7 Beloved, By whom we have redemption through his blood, the forgiveness of *our* sins, according to the riches
- 8 of his grace, Wherein he hath abounded toward us, in all
- 9 wisdom and prudence, Having made known unto us the mystery of his will, according to his good pleasure,
- 10 which he had before purposed in himself, That in the dispensation of the fulness of the times, he might gather together into one in Christ all things which are in heaven,
- 11 and which are on earth, In him through whom we also have

have

- have obtained an inheritance, being predestinated according to the purpose of him that worketh all things after the counsel of his own will, That we who first believed in Christ, might be to the praise of his glory: In whom ye likewise *believed*, after ye had heard the word of truth, the gospel of your salvation; in whom after ye had believed, ye were also sealed by that Holy Spirit of promise,
- Who is an earnest of our inheritance, till the redemption of the purchased possession, to the praise of his glory.
- Wherefore I also, since I heard of your faith in the Lord Jesus, and love to all saints, Cease not to give thanks for you, making mention of you in my prayers, That the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and revelation, through the knowledge of him: The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what the exceeding greatness of his power toward us who believe, according to the energy of his mighty power, Which he exerted in Christ, raising him from the dead; and he hath seated him at his own right-hand in heavenly *places*, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And he hath put all things under his feet, and hath given him to be Head over all things to the Church, Which is his body; *who is the fulness of him* that filleth all in all. And *he hath quickened you, who* were dead in trespasses and sins, Wherein ye formerly walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the sons of disobedience: Among whom also we all formerly had our conversation, in the desires of the flesh, doing the will of the flesh and the mind, and were by nature children of wrath, even as the others. But God, being rich in mercy, through his great love wherewith he loved us, hath quickened even us together with Christ, who were dead in trespasses, (by grace ye are saved.) And hath raised us up together, and made us sit together in heavenly *places* through Christ Jesus: That he might shew in the ages to come the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus.
- For by grace ye are saved through faith; and this not of yourselves: *it is* the gift of God: Not by works, lest any one should boast. For we are his workmanship, created through

through Christ Jesus unto good works, which God had before prepared, that we might walk in them.

- 11 **W**HEREFORE remember that ye *being* formerly Gentiles in the flesh (who were called the uncircumcision, by that which is called the circumcision performed with hands in the flesh) Were at that time without Christ, being aliens from the common-wealth of Israel, and strangers to the covenants of promise; having no hope, and without
- 12 God in the world. But now through Christ Jesus, ye who were formerly far off are brought nigh by the blood
- 13 of Christ. For he is our peace, he who hath made both one, having broken down the middle wall of partition,
- 14 Having abolished by his flesh the enmity, the law of commandments, through *his* decrees, that he might form the
- 15 two into one new man in himself, *so* making peace: And might reconcile both in one body to God through the
- 16 cross, having slain the enmity thereby. And he came and preached peace to you that were afar off, and to them that
- 17 were nigh. For through him we both have access by one
- 18 Spirit to the Father. Therefore ye are no longer strangers and foreigners, but fellow-citizens with the saints, and of
- 19 the household of God, Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief
- 20 corner-stone, On whom all the building fitly framed
- 21 together, groweth into a holy temple in the Lord: On whom ye also are built together, for a habitation of God through the Spirit.

- III. For this cause I Paul *am* the prisoner of Jesus Christ
- 2 for you Gentiles; (Seeing ye have heard the dispensation
- 3 of the grace of God, given me in your behalf,) That by revelation he made known to me the mystery: as
- 4 I wrote before in few words, By reading which ye may understand my knowledge in the mystery of Christ:
- 5 Which in other ages was not made known to the sons of men, as it hath now been revealed to his holy
- 6 apostles and prophets by the Spirit, That the Gentiles are joint-heirs, and of the same body, and joint-partakers of his promise by Christ through the gospel. Of which I have been made a Minister, according to the gift of the grace of God given to me by the effectual
- 7 working of his power. Unto me, who am less than the least of all saints, hath this grace been given, to preach among the Gentiles the unsearchable riches of
- 8 Christ: And to make all men see, what *is* the fellowship of the mystery, which was hidden from eternity
- 9 by God, who created all things by Jesus Christ: That

the manifold wisdom of God might now be made known by the church to the principalities and powers in heavenly
 11 places, According to the eternal purpose which he pur-
 12 posed in Christ Jesus our Lord, By whom we have bold-
 ness and access with confidence through faith in him.
 13 Wherefore I intreat you not to faint at my afflictions for
 14 you, which is your glory. For this cause I bend my
 15 knees to the Father of our Lord Jesus Christ, (Of whom
 16 the whole family in heaven and earth is named) That he
 would give you according to the riches of his glory, to be
 strengthened with might by his Spirit in the inner man,
 17, 18 That Christ may dwell in your hearts by faith: That
 being rooted and grounded in love, ye may be able to
 comprehend with all the saints, what is the breadth, and
 19 length, and depth, and height, And to know the love of
 Christ which surpasseth knowledge, that ye may be filled
 with all the fulness of God.
 20 Now to him that is able to do exceeding abundantly
 above all that we ask or think, according to the power
 21 that worketh in us, To him be glory in the church by Christ
 Jesus, throughout all ages world without end. Amen.

IV. **I** Therefore the prisoner of the Lord beseech you to
 walk worthy of the calling wherewith ye are called,
 2 With all lowliness and meekness; with long-suffering for-
 3 bearing one another in love, Endeavouring to keep the
 4 unity of the spirit, by the bond of peace. *There is one*
 5 *body and one spirit, as ye are also called in one hope of*
 6 *your calling; One Lord, one faith, one baptism: One*
 7 *God, and Father of all, who is above all, and through all,*
 8 *and in us all. But to every one of us is given grace, ac-*
 9 *cording to the measure of the gift of Christ. Wherefore*
 10 *he saith, Having ascended on high, he led captivity*
 11 *captive, and gave gifts to men. (Now this expression, he*
 12 *ascended, what is it, but that he also descended first to*
 13 *the lower parts of the earth? He that descended is the*
 14 *same that ascended also, far above all the heavens, that he*
 15 *might fill all things.) And he gave some apostles, and*
 16 *some prophets, and some evangelists, and some pastors*
 17 *and teachers; For the perfecting of the saints, for the work*
 18 *of the ministry, for the edifying the body of Christ;*
 19 *Till we all come in the unity of the faith and knowledge*
 20 *of the Son of God, to a perfect man, to the measure of the*
 21 *stature of the fulness of Christ: That we may be no*
 22 *longer children, fluctuating to and fro, and carried about*
 23 *with every wind of doctrine, by the sleight of men, and*
 24 *cunning*

cunning craftiness, whereby they lie in wait to deceive :

15 But speaking the truth in love, may grow up into him in
16 all things, who is the Head, *even* Christ : From whom
the whole body joined together and compacted, by that
which every joint supplieth according to the effectual
working in the measure of every member, maketh
an increase of the body, to the edifying of itself in
love.

17 This therefore I say and testify in the Lord, that ye no
longer walk as the rest of the Gentiles walk, in the vanity
18 of your mind ; Having the understanding darkened, being
alienated from the life of God, by the ignorance that is
19 in them, through the hardness of their hearts : Who being
past feeling, have given themselves up to lasciviousness,
20 to work all uncleanness with greediness. But ye have
21 not so learned Christ ; Seeing ye have heard him, and
22 been taught by him, (as the truth is in Jesus :) To put off,
with respect to the former conversation, the old man,
23 which is corrupt, according to the deceitful desires : But
24 to be renewed in the spirit of your mind ; And to put on
the new man, which is created after God, in righteousness
and true holiness.

25 Wherefore putting away lying, speak ye every man truth
with his neighbour : for we are members one of another.
26 Be ye angry, and sin not ; let not the sun go down upon
27 your wrath, Neither give place to the devil. Let him
28 that stole, steal no more ; but rather let him labour, work-
ing with his hands the thing which is good, that he may
29 have to give to him that needeth. Let no corrupt dis-
course proceed out of your mouth, but that which is good,
to the use of edifying, that it may minister grace to the
30 hearers. And grieve not the Holy Spirit of God, whereby
31 ye have been sealed unto the day of redemption. Let all
bitterness, and wrath, and anger, and clamour, and evil-
32 speaking, be put away from you, with all malice. And
be ye kind one to another, tender-hearted, forgiving one
another : as God also for Christ's sake hath forgiven you.

V. Be ye therefore followers of God, as beloved children :

2 And walk in love, as Christ also hath loved us, and given
himself up for us, an offering and a sacrifice to God of a
3 sweet-smelling savour. But let not fornication, or any
uncleanness, or covetousness, be even named among you,
4 as becometh saints : Neither obscenity, nor foolish talking,
nor jesting, which are not convenient, but rather thank-
5 giving. For this ye know, that no whoremonger, or un-
clean person, or covetous man, who is an idolater, hath

6 any inheritance in the kingdom of Christ and of God. Let
 no one deceive you with vain words; for because of these
 things the wrath of God cometh upon the sons of disobed-
 7 dience. Be ye not therefore partakers with them.
 8 For ye were once darkness, but now ye *are* light in the
 9 Lord: walk as children of light; (The fruit of the light
 10 is in all goodness, and righteousness, and truth;) Proving
 11 what is acceptable to the Lord. And have no fellowship
 with the unfruitful works of darkness, but rather reprove
 12 them. For it is a shame even to speak the things which
 13 are done by them in secret. But all things which are re-
 proved are made manifest by the light; for whatsoever
 14 doth make manifest is light. Wherefore he saith, Awake
 thou that sleepest, and arise from the dead, and Christ
 15 shall give thee light. See then that ye walk circumspectly,
 16 not as fools, but as wise men, Redeeming the time, be-
 17 cause the days are evil. Wherefore be ye not unwise, but
 18 understanding what *is* the will of the Lord. And be not
 drunken with wine, wherein is excess; but be ye filled
 19 with the Spirit; Speaking to each other in psalms, and
 hymns, and spiritual songs, singing and making melody
 20 with your hearts unto the Lord; Giving thanks always
 for all things to God even the Father, in the name of
 21 our Lord Jesus Christ, Submitting yourselves one to ano-
 ther in the fear of God.
 22 Wives, submit yourselves to your own husbands as unto
 23 the Lord: For the husband is the head of the wife, as
 Christ also is the head of the church: (and he is the
 24 Saviour of the body) Therefore as the church is subject to
 Christ, so also *let* the wives *be* to their husbands in every
 25 thing. Husbands, love your wives, even as Christ loved
 26 the church, and gave himself for it: That he might sanc-
 tify it (having cleansed *it* by the washing of water) through
 27 the word: That he might present it to himself a glorious
 church, not having spot or wrinkle, or any such thing,
 28 that it may be holy and unblameable. Men ought so to
 love their wives as their own bodies: he that loveth his
 29 wife, loveth himself. Now no one ever hated his own
 flesh, but nourisheth and cherisheth it, as also the Lord
 30 the Church. For we are members of his body, of his
 31 flesh, and of his bones. For this cause shall a man leave
 his father and mother, and shall be joined to his wife;
 32 and they two shall be one flesh. This is a great mystery:
 33 I mean concerning Christ and the church. But let every
 one of you in particular so love his wife as himself: and
 let the wife reverence her husband.

- VI. Children, obey your parents in the Lord ; for this is
 2 right. Honour thy father and mother (which is the first
 3 commandment with a promise) That it may be well with
 4 thee, and thou mayest live long upon the earth. And ye
 fathers, provoke not your children to wrath, but bring
 them up in the instruction and discipline of the Lord.
- 5 Servants obey *your* masters according to the flesh, with
 6 fear and trembling, in singleness of your heart, as unto
 the Lord : Not with eye-service, as men-pleasers, but as
 servants of Christ, doing the will of God from the heart,
 7 With good will doing service as unto the Lord, and not
 8 to men : Knowing that whatsoever good each man doth,
 the same shall he receive from the Lord, whether *he be a*
 9 servant or free. And ye masters do the same things to
 them, forbearing threatening, knowing that your master is
 in heaven, and there is no respect of persons with
 him.
- 10 Finally, brethren, be strong through the Lord, and
 11 through the power of his might. Put on the whole
 armour of God, that ye may be able to stand against the
 12 wiles of the devil. For our wrestling is not against
 flesh and blood, but against principalities, against
 powers, against the rulers of the world, of the
 darkness of this age, against wicked spirits in heavenly
 13 places. Wherefore take to you the whole armour of
 God that ye may be able to withstand in the evil day,
 14 and having done all, to stand. Stand therefore, having
 your loins girt about with truth, and having put on the
 15 breast-plate of righteousness, And having your feet
 16 shod with the preparation of the gospel of peace. Above
 all taking the shield of faith, whereby ye shall be able
 to quench all the fiery darts of the wicked one.
- 17 And take the helmet of salvation, and the sword of
 18 the spirit, which is the word of God, Praying always by
 the Spirit with all prayer and supplication, and watching
 thereunto with all perseverance, and supplication for all
 19 the saints, And for me that utterance may be given
 me, by the opening my mouth to make known boldly
 20 the mystery of the gospel, For which I am an ambassa-
 dor in bonds, that I may speak boldly therein, as I ought
 to speak.
- 21 **B**UT that ye also may know my affairs, how I do,
 Tychicus, a beloved brother and faithful minister
 in the Lord, will make known to you all things :
 22 Whom I have sent to you for this very thing, that ye might
 know our affairs, that he might comfort your hearts.

23 Peace be to the brethren, and love with faith, from God
 24 the Father and the Lord Jesus Christ. Grace be with all
 that love our Lord Jesus Christ in sincerity. Amen.

St. PAUL's Epistle to the PHILIPPIANS.

PHILIPPI was so called from *Philip* King of *Macedonia*, who much enlarged and beautified it. Afterwards it became a *Roman* colony, and the chief city of that part of *Macedonia*. Hither *St. Paul* was sent by a vision to preach; and here, not long after his coming, he was shamefully treated. Nevertheless many were converted by him, during the short time of his abode there; by whose liberality he was more assisted, than by any other church of his planting. And they had now sent large assistance to him by *Epaphroditus*; by whom he returns them this epistle.

It contains six parts,

- | | |
|--|----------------------|
| I. The inscription, | C. i. 1, 2 |
| II. Thanksgiving and prayers for them
by <i>Timotheus</i> , | 3—11
19—24 |
| 2. In the mean time to send <i>Epaphroditus</i> , | 25—30 |
| III. He relates his present state and good
hope: | 12—24 |
| Whence he exhorts them, | |
| 1. While he remains with them, to walk
worthy of the gospel, | 25—30
C. ii. 1—16 |
| 2. Though he should be killed, to rejoice
with him, | 17—18 |
| And promises, | |
| 1. To certify them of all things | |
| IV. He exhorts them to rejoice, | C. iii. 1—3 |
| admonishing them, to beware of false
teachers, and to imitate the true, | 2—21 |
| commending concord, | C. iv. 1—3 |

He

He again exhorts them to joy and meekness

and to whatsoever things are excellent,

V. He accepts of their liberality,

VI. The conclusion,

4—7

8—9

10—20

21—23

PHILIPPIANS.

I. **PAUL** and Timotheus, servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons. Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

I Thank my God upon every mention of you, Always in all my prayers making supplication for you all with joy, For your fellowship in the gospel from the first day until now: Being persuaded of this very thing, that he who hath begun a good work in you, will perfect it until the day of Jesus Christ. As it is right for me to think this of you all, because I have you in my heart, who were all partakers of my grace, both in my bonds, and in the defence and confirmation of the gospel. For God is my witness, how I long for you all, with the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more, in all knowledge, and in all spiritual sense, That ye may try the things that are excellent, that ye may be sincere and without offence unto the day of Christ, Being filled with the fruits of righteousness, which are through Christ Jesus, to the glory and praise of God.

Now I would have you know, brethren, that the things concerning me have fallen out rather to the furtherance of the gospel: So that my bonds in Christ have been made manifest in the whole palace, and to all others; And many of the brethren trusting in the Lord through my bonds, are more abundantly bold to speak the word without fear.

Some indeed preach Christ even through envy and strife; but some through good will. The one preach Christ out of contention, not sincerely, supposing to add affliction to my bonds: But the others out of love, knowing that I am set for the defence of the gospel. What then? Still every way, whether in pretence or in truth, Christ is preached; and in this I rejoice, yea, and will rejoice. For I know that this shall turn to my salvation, through your prayer, and the supply of the spirit of Jesus

20 Christ: According to my earnest expectation and hope,
 that I shall be ashamed in nothing, but that with all
 boldness, as always, *so* now also, Christ shall be magni-
 21 fied in my body, whether by life or by death. For, to
 22 me to live *is* Christ, and to die *is* gain. But if *I am* to
 live in the flesh, this *is* the fruit of my labour, and what I
 23 should chuse, I know not. For I am in a strait between
 two, having a desire to depart and to be with Christ,
 24 *which is* far better. But to remain in the flesh *is* more
 needful for you.
 25 And being persuaded of this, I know that I shall re-
 main and continue with you all, for your furtherance and
 26 joy of faith: That your rejoicing for me may abound
 through Christ Jesus, by my presence with you again.
 27 Only let your behaviour be worthy of the gospel of
 Christ, that whether I come and see you, or be absent, I
 may hear concerning you, that ye stand fast, in one spirit,
 with one soul striving together for the faith of the gospel:
 28 And in nothing terrified by your adversaries, which is to
 them an evident token of perdition, but to you of salva-
 29 tion. This also *is* of God. For to you it is given with
 regard to Christ, not only to believe on him, but also to
 30 suffer for him: Having the same conflict, which ye saw in
 11. me, and now hear *to be* in me. If *there be* then any con-
 solation in Christ, if any comfort of love, if any fellowship
 2 of the spirit, if any bowels of mercies; Fulfil ye my
 joy, that ye think the same thing, having the same love,
 3 being of one soul, of one mind. *Do* nothing through
 strife or vain-glory, but in lowliness of mind, esteem each
 4 the others better than themselves. Aim not every one at
 his own things, but every one also at the things of others.
 5 Let this mind be in you, which was also in Christ Jesus,
 6 Who being in the form of God, counted it no act of
 7 robbery to be equal with God; Yet emptied himself,
 taking the form of a servant, being made in the likeness
 8 of men. And being found in fashion as a man, he
 humbled himself, becoming obedient even unto death,
 9 yea, the death of the cross. Wherefore God also hath
 highly exalted him, and hath given him a name, which
 10 is above every name, That at the name of Jesus every
 knee might bow, of those in heaven, and those on earth,
 11 and those under the earth: And every tongue might con-
 fess, that Jesus Christ is Lord in the glory of God the
 12 Father. Wherefore, my beloved, as ye have always
 obeyed, not as in my presence only, but much more now
 in my absence, work out your own salvation with fear and
 trembling.

13 trembling. For it is God that worketh in you according
14 to his good pleasure, both to will and to do. Do all
15 things without murmurings and disputings: That ye may
be blameless and simple, the Sons of God, unrebukable,
in the midst of a crooked and perverse generation, among
16 whom ye shine as lights in the world, Holding fast the
word of life, that I may glory in the day of Christ, that I
17 have not run in vain, neither laboured in vain. Yea, and if
I be offered upon the sacrifice and service of your faith, I
18 rejoice and congratulate you all. For the same cause re-
joice ye likewise, and congratulate me.

19 Now I trust in the Lord Jesus, to send Timotheus to
you shortly, that I also may be encouraged, when I know
20 your state. For I have none like-minded, who will
21 naturally care for what concerneth you. For all seek their
22 own, not the things of Jesus Christ. But ye know the
proof of him, that as a son with his father, he hath served
23 with me in the gospel. Him therefore I hope to send, as
24 soon as ever I know how it will go with me. But I trust
25 in the Lord that I also myself shall come shortly. Yet I
thought it necessary to send to you Epaphroditus, my bro-
ther and companion in labour and fellow soldier, but
your messenger, and him that ministered to my need.
26 For he longed after you all, and was full of heaviness, be-
27 cause ye had heard that he was sick. He was indeed sick
nigh unto death: but God had compassion on him; and
not on him only, but on me likewise, lest I should have
28 sorrow upon sorrow. I have sent him therefore the more
willingly, that ye seeing him again may rejoice, and that
29 I also may be the less sorrowful. Receive him therefore
30 in the Lord with all gladness, and honour such: Because
for the work of Christ he was nigh unto death, not re-
garding his own life, to supply your deficiency of service
toward me.

III. **F**INALLY, my brethren, rejoice in the Lord. To
write the same things to you, is not tedious to me,
1 and it is safe for you. Beware of dogs, beware of evil-
3 workers, beware of the concision; For we are the circum-
cision, who worship God in spirit, and glory in Christ
4 Jesus, and have no confidence in the flesh. Though I
might have confidence even in the flesh. If any other man
be fully persuaded that he may have confidence in the
5 flesh, I more: Circumcised the eighth day, of the stock
of Israel, of the tribe of Benjamin, a Hebrew of Hebrews,

- 6 touching the law, a Pharisee ; Touching zeal, persecuting the church, touching the righteousness which is by the
 7 law, blameless. But whatsoever things were gain to me,
 8 those I have accounted loss for Christ. Yea doubtless, and I account all things to be loss, for the excellency of the knowledge of Christ Jesus my Lord ; for whom I have suffered the loss of all things, and do account them
 9 but dung, that I may gain Christ, And be found in him, not having my own righteousness, which is of the law, but that, which is through faith in Christ, the righteousness
 10 which is from God by faith : That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death :
 11 If by any means I may attain unto the resurrection of
 12 dead. Not that I have already attained, or am already perfected : but I pursue, if I may apprehend that for
 13 which I was also apprehended by Christ Jesus. Brethren,
 14 I do not account myself to have apprehended : But one thing *I do*, forgetting the things that are behind, and reaching forth unto the things which are before, I press toward the goal, for the prize of the high calling of God
 15 in Christ Jesus. Let us therefore, as many as are perfect, be thus minded : and if in any thing ye be otherwise
 16 minded, God shall reveal even this unto you. But whereunto we have already attained, let us walk by the same rule, let us mind the same thing.
 17 Brethren, be ye followers together of me, and mark
 18 them who walk so, as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping *that they are* enemies of the cross
 19 of Christ. Whose end *is* destruction, whose god *is* their belly, and *whose* glory *is* in their shame ; who mind earthly
 20 things.) For our conversation is in heaven ; from whence
 21 also we look for the Saviour, the Lord Jesus Christ, Who will transform our vile body, that it may be fashioned like unto his glorious body, according to the mighty working, whereby he is able even to subject all things to himself.
 IV. Therefore, my brethren, beloved and longed for, my
 2 joy and crown, so stand fast in the Lord, *my* beloved. I beseech Euodias, and I beseech Syntyche, to be of one
 3 mind in the Lord. And I intreat thee also, true yoke-fellow, help those women who laboured together with me in the gospel, with both Clement and my other fellow-labourers, whose names *are* in the book of life.

REJOICE

4 **R**EJOICE in the Lord always : again, I say, re-
5 joice. Let your gentleness be known to all men ;
6 the Lord is at hand. Be careful for nothing, but in every
7 thing by prayer and supplication with thanksgiving, let
8 your requests be made known to God : And the peace of
9 God which surpasseth all understanding, shall keep your
10 hearts and your minds through Christ Jesus.

11 Finally, brethren, whatsoever things are true, what-
12 soever things are honest, whatsoever things are just, what-
13 soever things are pure, whatsoever things are of good re-
14 port, if *there be* any virtue, and if *there be* any praise, think
15 on these things : The things which ye have both learned
16 and received, and heard and seen in me, these do : and
17 the God of peace shall be with you.

18 **I** Rejoiced in the Lord greatly, that now at last your
19 care of me hath flourished again ; wherein ye were
20 also careful ; but ye wanted opportunity. Not that I
21 speak in respect of want ; for I have learned in whatsoever
22 state I am, to be content. I know how to be abased,
23 and I know how to abound ; every where and in every
24 thing I am instructed, both to be full, and to be hungry,
25 both to abound and to want. I can do all things through
26 Christ strengthening me. Nevertheless, ye have done
27 well, that ye did communicate to me in my affliction.
28 And ye know likewise, O Philippians, that in the begin-
29 ning of the gospel, when I departed from Macedonia, no
30 church communicated with me in respect of giving and
31 receiving, but you only. For even in Thessalonica ye
32 sent once and again to my necessities. Not that I desire a
33 gift, but I desire fruit that may abound to your account.
34 But I have all things, and abound : I am filled, having
35 received of Epaphroditus the things *which came* from you,
36 an odour of a sweet smell, an acceptable sacrifice, well-
37 pleasing to God. And my God shall supply all your need,
38 according to his riches in glory, through Christ Jesus.
39 Now unto our God and Father be glory for ever and ever.
40 Amen.

41 Salute every saint in Christ Jesus. The brethren who
42 are with me salute you. All the saints salute you, chiefly
43 they that are of Cæsar's household. The grace of the Lord
44 Jesus Christ be with you all.

St. PAUL's Epistle to the COLOSSIANS.

COLOSSE was a city of the *Greater Phrygia*, not far from *Laodicea* and *Hierapolis*. Though St. Paul preached in many parts of *Phrygia*, yet he never had been at this city. It had received the gospel by the preaching of *Epaphras*, who was with St. Paul when he wrote this epistle.

It seems the *Colossians* were now in danger of being seduced by those who strove to blend Judaism or Heathen superstitions with Christianity: pretending, that God, because of his great majesty, was not to be approached but by the mediation of angels: and that there were certain rites and observances chiefly borrowed from the law, whereby these angels might be made our friends.

In opposition to them the apostle 1. Commends the knowledge of *Christ*, as more excellent than all other, and so entire and perfect, that no other knowledge was necessary for a Christian. He 2. shews, That *Christ* is above all angels, who are only his servants; and that being reconciled to God through him, we have free access to him in all our necessities.

The epistle contains,

- | | |
|--|-------------|
| I. The inscription, | C. i. 1, 2 |
| II. The doctrine, wherein the apostle pathetically explains, the mystery of Christ, | |
| By thanksgiving for the Colossians, | 3—8 |
| By prayers for them, with | 9—23 |
| A declaration of his affection for | |
| them, 24—29. | C. ii. 1—3 |
| 3. From his exaltation, | C. iii. 1—4 |
| 2. Particular, | |
| 1. To avoid several vices, | 5—9 |
| 2. To practise several virtues, | 20, 11 |
| Especially to love one another, | 12—15 |
| III. The exhortation. | |
| 1. General, wherein he excites them to perseverance, and warns them, not to be deceived, | 4—8 |
| | Describes |

Describes again the mystery of Christ, in order, and in the same order draws his admonitions,

9—15

1. From Christ the head,

16—19

2. From his death,

20—23

Especially to love one another,
And study the Scriptures,

12—15

16, 17

3. To relate the duties of wives and husbands,

18, 19

Children and parents, servants and masters,

20, 21

22—25. C. iv. 1

3. Final, to prayer,

2—4

to spiritual wisdom,

5, 6

V. The conclusion,

7—16

COLOSSIANS.

- I. **P**AUL an apostle of Jesus Christ by the will of God,
2 and Timotheus a brother, To the saints and faithful brethren in Christ at Colosse, grace *be* unto you and peace from God our Father, and the Lord Jesus Christ.
- 3 **W**E give thanks to the God and the Father of our Lord Jesus Christ, (praying always for you,
4 Hearing of your faith in Christ Jesus, and of your love to all the saints.) For the hope which is laid up for you
5 in heaven, of which ye heard before in the word of truth,
6 of the gospel, Which is come to you, as also *it is* in all the world, and bringeth forth fruit, as *it hath done* likewise among you, from the day ye heard *it*, and knew the grace
7 of God in truth: As ye likewise learned of Epaphras our beloved fellow-servant, who is a faithful minister of Christ
8 for you: Who also declared to us your love in the Spirit.
9 For this cause from the day we heard *it*, we do not cease to pray also for you, and to desire that ye may be filled with the knowledge of his will, in all wisdom and spiritual
10 understanding; That ye may walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and
11 increasing in the knowledge of God: Strengthened with all might, according to his glorious power, unto all
12 patience and long-suffering with joyfulness: Giving thanks unto the Father, who hath made us meet to partake of the inheritance of the saints in light:
13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his beloved Son,
14 In whom we have redemption through his blood, the forgiveness

15 forgiveness of sins: Who is the image of the invisible God,
 16 the first begotten of every creature. For through him
 were created all things, that are in heaven and that are on
 earth, visible and invisible: whether *there be* thrones, or
 dominions, or principalities, or powers; all things were
 17 created by him and for him. And he is before all things,
 18 and by him all things consist, And he is the head of his
 body the church: who is the beginning, the first-begotten
 from the dead, that in all things he might have the pre-
 19 eminence. For it pleased *the Father*, that all fulness
 20 should dwell in him: And by him to reconcile all things
 to himself (having made peace by him, through the blood
 of the cross) whether things on earth, or things in heaven.
 21 And you that were once alienated, and enemies in your
 22 mind by wicked works, he hath now reconciled, By the
 body of his flesh, through death, to present you holy, and
 23 spotless, and unreprouable in his sight; If ye continue in
 the faith, grounded and settled, and are not removed
 from the hope of the gospel which ye have heard, which
 is preached to every creature that is under heaven, where-
 of I Paul am made a minister.
 24 Now I rejoyce in my sufferings for you, and fill up in
 my flesh that which is behind of the sufferings of Christ
 25 for his body, which is the church: Of which I am made
 a minister, according to the dispensation of God, which is
 26 given to me for you, fully to preach the word of God;
 The mystery which had been hid from ages and genera-
 27 tions; but now is manifested to his saints: To whom
 among the Gentiles it was the will of God to make known,
 what is the riches of this glorious mystery, which is Christ
 28 in you, the hope of glory: Whom we preach, admo-
 nishing every man, and teaching every man with all wisdom,
 that we may present every man perfect through Christ
 29 Jesus. For which I also labour, striving according to
 11. his mighty working, who worketh in me mightily. For
 I would have you know how great a conflict I have for
 you, and *for* them at Laodicea, and *for* as many as have
 2 not seen my face in the flesh: That their hearts may be
 comforted, being knit together in love, even unto all
 riches of the full assurance of understanding, unto the
 acknowledgment of the mystery of God, both the Father
 3 and Christ, In whom are hid all the treasures of wisdom
 4 and knowledge. And this I say, that no man may be-
 5 guile you with enticing words. For though I am absent
 from you in the flesh, yet I am present with you in spirit,
 rejoicing

rejoicing to behold your order, and the steadfastness of your faith in Christ.

6 **A**S ye have therefore received Christ Jesus the Lord,
 7 *so* walk in him: Rooted and built up in him,
 and established in the faith, as ye have been taught, abound-
 8 ing therein with thanksgiving. Beware lest any man make
 a prey of you through philosophy and empty deceit, after
 the tradition of men, after the rudiments of the world,
 9 and not after Christ. For in him dwelleth all the fulness
 10 of the Godhead bodily. And ye are filled with him,
 11 who is the head of all principality and power. By
 whom also ye have been circumcised with a circumcision
 not performed with hands, in putting off the body of the
 12 sins of the flesh, by the circumcision of Christ: Buried
 with him in baptism, by which ye are also risen with *him*,
 through the faith of the operation of God, who raised him
 13 from the dead. And you, who were dead in trespasses,
 and the uncircumcision of your flesh, hath he quickened
 together with him, having forgiven you all trespasses;
 14 Having blotted out by *his* decrees the hand-writing against
 us, which was contrary to us: and having nailed it to his
 15 cross, he took it out of the way. *And* having spoiled the
 principalities and powers, he exposed them openly,
 16 triumphing over them in him. Let none therefore judge
 you in meat, or drink, or in respect of a feast-day, or of
 17 the new moon, or of Sabbath-days: Which are a shadow
 18 of things to come; but the body *is* of Christ. Let none
 defraud you of your reward by a voluntary humility and
 worship of angels, intruding into the things which he hath
 19 not seen, vainly puffed up by his fleshly mind, And not
 holding the head, from which all the body being nourished
 and knit together, by the joints and ligaments, increaseth
 20 with the increase of God. Therefore if ye are dead with
 Christ from the rudiments of the world, why, as living
 21 in the world, receive ye ordinances, (Touch not, taste
 22 not, handle not: All which are to perish in *the* using)
 23 after the commandments and doctrines of men? Which
 things (though they have indeed a show of wisdom, in
 voluntary worship and humility, and not sparing the body
yet are not of any value, but are to the satisfying of the
 III. flesh. If ye then are risen with Christ, seek the things
 2 above, where Christ sitteth at the right-hand of God. Set
 your affections on the things above, not the things on the
 3 earth. For ye are dead, and your life is hid with Christ
 4 in God. When Christ, our life, shall appear, then shall ye
 also appear with him in glory.

Mortify

- 5 **M**ORTIFY therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil desire, and covetousness, which is idolatry : For which the wrath of God cometh on the children of disobedience : In which ye also once walked, when ye lived in them. But now put ye likewise all these things off, anger, wrath, ill-nature, evil-speaking, filthy discourse out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds, And have put on the new *man*, which is renewed in knowledge, after the image of him that created him : Where there is neither Greek nor Jew, circumcision nor uncircumcision ; barbarian, Scythian, slave *nor* free ; but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering : Forbearing one another, and forgiving one another, if any have a complaint against any ; even as Christ forgave you, so also *do* ye. And above all these *put on* love, which is the bond of perfection : And the peace of God shall rule in your hearts, to which also ye have been called in one body ; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your heart unto the Lord. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks unto God and the Father through him.
- 18 Wives, submit yourselves to your own husbands (as is fit) in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things ; for this is well-pleasing to the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh ; not with eye-service, as men-pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not to men : Knowing that of the Lord ye shall receive the reward of the inheritance ; for ye serve the Lord Christ. But he that doth wrong, shall receive for the wrong he hath done ;
- IV. and there is no respect of persons. Masters, render unto your servants that which is just and equitable, knowing that ye also have a Master in heaven.
- 2 Continue in prayer, and watch therein with thanksgiving : Withal, praying likewise for us, that God would open to us a door of utterance, to speak the mystery of Christ : for which I am also in bonds : That I may make it

5 it manifest, as I ought to speak. Walk in wisdom to-
6 ward them that are without, redeeming the time. Let
your speech *be* always with grace, seasoned with salt, that
ye may know how ye ought to answer every one.

- 7 **A**LL my concerns will Tychicus declare to you, a
beloved brother, and a faithful minister and fellow-
8 servant in the Lord : Whom I have sent to you for this
very thing, that he might know your state and comfort
9 your hearts, With Onesimus, a faithful and beloved bro-
ther, who is one of you : they will make known to you
all things that *are done* here.
- 10 Aristarchus, my fellow-prisoner, saluteth you, and
Marcus, sister's son to Barnabas : (touching whom ye
have received directions, if he come to you, receive him,)
11 And Jesus, called Justus, who are of the circumcision :
these *are* the only fellow-workers unto the kingdom of
12 God, who have been a comfort to me. Epaphras, who
is one of you, a servant of Christ, saluteth you, always
labouring fervently for you in prayers, that ye may stand
13 perfect and filled with all the will of God. For I bear
him witness, that he hath a great zeal for you, and for
14 them of Laodicea, and for them in Hierapolis. Luke the
15 beloved physician, and Demas salute you. Salute the
brethren at Laodicea, and Nymphas, and the church in
16 his house. And when this epistle hath been read among
you, cause it to be read also in the church of the Laodi-
ceans, and that ye likewise read the epistle from Laodicea.
17 And say to Archippus, Take heed that thou fulfil the
18 ministry which thou hast received in the Lord. The
salutation of Paul by my own hand. Be mindful of my
bonds, Grace *be* with you.

St. PAUL'S First Epistle to the THESSALONIANS.

THIS is the first of all the epistles which St. Paul wrote. *Thessalonica* was one of the chief cities of Macedonia. Hither St. Paul went after the persecution at *Philippi*. But he had not preached here long, before the unbelieving Jews raised a tumult against him and *Silvanus* and *Timotheus*. On this the brethren sent them away to *Berea*. Thence St. Paul went by sea to *Athens*, and sent for *Silvanus* and *Timotheus*, to come speedily to him. But being in fear lest the *Thes-*
salonian

Salonian converts should be moved from their steadfastness, after a short time he sends *Timotheus* to them to know the state of their church. *Timotheus* returning found the apostle at *Corinth*; from whence he sent them this epistle, about a year after he had been at *Thessalonica*.

The parts of it are these,

I. The inscription,	C. i. 1.
II. He celebrates the grace of God towards them,	2—10
mentions the sincerity of himself and his	
fellow-labourers; and,	C. ii. 1—12
the teachableness of the <i>Thessalonians</i> ,	13—16
III. He declares,	
1. His desire,	17—20
2. His care,	C. iii. 1—5
3. His joy and prayer for them,	6—13
IV. He exhorts them to grow,	
1. In holiness,	C. iv. 1—8
2. In brotherly love with industry,	9—12
V. He teaches and exhorts,	
1. Concerning them that sleep,	13—18
2. Concerning the times,	C. v. 1—11
VI. He adds miscellany exhortations	14—24
VII. The conclusion.	25—28

I. THESSALONIANS.

I. **P**AUL and Silvanus and Timotheus to the church of the Thessalonians in God the Father and the Lord Jesus Christ, Grace be unto you and peace from God our Father and the Lord Jesus Christ.

2 **W**E give thanks to God always for you all (making
3 mention of you in our prayers, Remembering
without ceasing your work of faith, and labour of love,
4 and patience of hope in our Lord Jesus Christ, in the sight
of our God and Father :) Knowing, beloved brethren,
5 your election of God. For our gospel came not to you
in word only, but also with power, and with the Holy
6 Ghost, and with much assurance; as ye know what man-
ner of men we were among you for your sake. And ye
7 became imitators of us and of the Lord, having received
the word in much affliction, with joy of the Holy Ghost.
8 So that ye became examples to all that believed in Mac-
donia and Achaia, For from you the word of the Lord
founded

- founded forth, not only in Macedonia and Achaia, but your faith toward God went abroad in every place also, 9 so that we need not speak any thing. For they themselves declare concerning us, what manner of entrance to you we had, and how ye turned from idols to God, to 10 serve the living and true God, And to wait for his Son from heaven, whom he hath raised from the dead, *even* Jesus, who delivereth us from the wrath to come.
- II. For yourselves, brethren, know our entrance to you, 2 that it was not in vain : But even after we had suffered before, and had been shamefully treated at Philippi, as ye know, we were bold through our God to speak to you 3 the gospel of God with much contention. For our exhortation is not of deceit, nor of uncleanness, nor in guile. 4 But as we have been approved of God to be intrusted with the gospel, so we speak, not as pleasing men, but 5 God who trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness : God is witness : Nor sought we glory of men, 6 neither from you, nor from others, when we might have 7 been burdensome, as the apostles of Christ. But we were gentle in the midst of you, even as a nurse cherisheth her 8 own children. So, loving you tenderly, we were ready to impart to you not only the gospel of God, but our own 9 souls also, because ye were dear to us. For ye remember, brethren, our labour and toil : working night and day, that we might not burden any of you, we preached to 10 you the gospel of God. Ye *are* witnesses and God, how holily and justly and unblamably we behaved among you 11 that believe : As ye know how we exhorted and comforted every one of you, as a father his own children, 12 And charged you to walk worthy of God, who hath 13 called you to his kingdom and glory. For this cause also thank we God without ceasing, *even* because when ye received the word of God which ye heard from us, ye received *it*, not as the word of men, but (as it is in truth) the word of God, who likewise effectually worketh in 14 you that believe. For ye, brethren, became followers of the churches of God in Christ Jesus, which are in Judea ; for ye also suffered the same things from your own 15 countrymen, as they likewise from the Jews : Who both killed the Lord Jesus, and their own prophets, and have persecuted us : and they please not God, and are contrary 16 to all men ; Forbidding us to speak to the Gentiles, that they may be saved, to fill up their sins always : but wrath is come upon them to the uttermost.

But

17 But we, brethren, being taken from you for a short
 time, in presence, not in heart, laboured with great desire
 18 the more abundantly to see your face. Wherefore we
 would have come to you (even I Paul) once and again,
 19 but Satan hindered us. For what is our hope, or joy,
 or crown of rejoicing? Are not ye also before our Lord
 20 Jesus at his appearing? For ye are our glory and joy.
 III. Therefore when we could bear no longer, we thought
 2 good to be left at Athens alone, And sent Timotheus our
 brother and a minister of God and our fellow-worker in
 the gospel of Christ, to establish you and to comfort you
 3 concerning your faith, That no one might be moved
 by these afflictions; for ye yourselves know that we are
 4 appointed hereto, For when we were with you we told you
 before, we should be afflicted; as it came to pass, and ye
 5 know. Therefore when I could bear no longer, I sent
 to know your faith, lest by any means the tempter should
 have tempted you, and our labour be in vain.
 6 But now when Timotheus was come to us from you,
 and had brought us the good tidings of your faith and
 love, and that ye have a good remembrance of us always,
 7 longing to see us, as we also to see you: Therefore, bre-
 thren, we were comforted over you, in all our affliction
 8 and distress by your faith. For now we live, if ye stand
 9 fast in the Lord. For what thanks can we render to God
 for you, for all the joy wherewith we rejoice for your
 10 sake before our God? Night and day praying exceedingly,
 that we may see your face, and perfect that which is
 11 wanting in your faith. Now our God and Father him-
 12 self and our Lord Jesus direct our way unto you. And
 the Lord make you to increase and abound in love to-
 wards one another and towards all men, as we also do to-
 13 wards you, That he may establish your hearts unblamable
 in holiness (before our God and Father, at the appearing
 of our Lord Jesus Christ) with all his saints.

IV. **I**T remaineth then, brethren, that we beseech and
 exhort you by the Lord Jesus, as ye have received
 of us how ye ought to walk and to please God, that ye
 2 abound therein more and more. For ye know what com-
 3 mandments we gave you by the Lord Jesus. For this is
 the will of God, *even* your sanctification, that ye abstain
 4 from fornication; That every one of you know *how* to
 5 possess his vessel in sanctification and honour; Not in
 passionate desire, as the Gentiles who know not God.
 6 That none circumvent or defraud his brother in this
 matter,

matter, because the Lord is an avenger of all these things,
 7 as we have also told you before and testified. For God
 8 hath not called us to uncleanness, but to holiness. He
 therefore that despiseth, despiseth not man but God;
 who hath also given you his Holy Spirit.

9 Touching brotherly love, we need not write to you:
 for ye yourselves, are taught of God to love one another.
 10 And indeed ye do it toward all the brethren that are in all
 Macedonia; but we exhort you, brethren, that ye increase
 11 more and more, And that ye study to be quiet and to do
 your own business, and to work with your hands, as we
 12 commanded you; That ye may walk decently toward
 them that are without, and may want nothing.

13 **N**OW we would not have you ignorant brethren,
 concerning them that are asleep, that ye sorrow
 14 not, even as others who have no hope. For if we be-
 lieve, that Jesus died and rose again, so will God bring
 15 with him those also that sleep in Jesus. For this we say
 unto you by the word of the Lord, that we who are alive,
 who are left to the appearing of the Lord, shall not pre-
 16 vent them that are asleep. For the Lord himself shall
 descend from heaven, with a shout, with the voice of an
 archangel, and with the trumpet of God; and the dead
 17 in Christ shall rise first. Then we who are alive, who
 are left, shall be caught up together with them in the
 clouds to meet the Lord in the air; and so shall be ever
 18 with the Lord. Wherefore comfort one another with
 these words.

V. **B**UT of the times and seasons, brethren, ye have no
 2 need that I write to you. For ye yourselves know
 perfectly, that the day of the Lord so cometh as a thief in
 3 the night. When they say, Peace and safety, then sudden
 destruction cometh upon them, as travail upon a woman
 4 with child, and they shall not escape. But ye, brethren,
 are not in darkness, that that day should overtake you as a
 5 thief. Ye are all children of the light, and children of the
 day: we are not *children* of the night, nor of darkness.
 6 Therefore let us not sleep as the others, but let us awake
 7 and keep awake. For they that sleep, sleep in the night,
 8 and they that are drunken, are drunken in the night. But
 let us who are of the day, keep awake, having put on the
 breast-plate of faith and love, and for a helmet, the hope
 9 of salvation. For God hath not appointed us to wrath,
 10 but to obtain salvation by our Lord Jesus Christ, Who
 died for us, that whether we wake or sleep, we may live
 together

11 together with him. Wherefore comfort one another, and edify one another, as also ye do.

12 **N**OW we beseech you, brethren, to know them that labour among you, and are over you in the Lord, 13 and admonish you, And to esteem them very highly in love for their work's sake, and be at peace among yourselves. And we exhort you, brethren, warn the disorderly, 14 comfort the feeble-minded, support the weak, be long-suffering toward all men. See that none render to any man evil for evil, but ever follow that which is good, both 15 to one another, and to all men. Rejoice evermore; 16 17, 18 Pray without ceasing; In every thing give thanks; for this is the will of God in Christ Jesus concerning you. 19, 20 Quench not the Spirit, Despise not prophesyings. 21, 22 Prove allthings; hold fast that which is good. Abstain 23 from all appearance of evil. And the God of peace himself sanctify you wholly: and may the whole of you, the spirit and the soul and the body, be preserved blameless 24 unto the appearing of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

25, 26 **B**RETHREN, pray for us Salute all the brethren 27 with a holy kiss. I adjure you by the Lord, 28 that this epistle be read to all the holy brethren. The grace of our Lord Jesus Christ be with you. Amen.

St. PAUL's Second Epistle to the *Thessalonians*.

THIS epistle seems to have been written soon after the former, chiefly on occasion of some things therein, which had been misunderstood. Herein he 1. Congratulates their constancy in the faith, and exhorts them to advance daily in grace and wisdom. 2. Reforms their mistake concerning the coming of our Lord. And 3. Recommends several Christian duties.

The parts of it are five :

- | | |
|---|-------------|
| I. The inscription, | C. i. 1—2 |
| II. Thanksgiving and prayer for them, | 3—12 |
| III. The doctrine, concerning the man of sin, | C. ii. 1—12 |
| Whence he comforts them against this trial, | 13—14 |
| | Adding |

Adding exhortation and prayer,

15—17

IV. An exhortation to prayer, (with a prayer
for them)

C. iii. 1—5

To correct the disorderly,

6—6

V. The conclusion,

17—18

II. THESSALONIANS.

- I. **P**AUL and Silvanus and Timotheus to the Thessalonians in God our Father and the Lord Jesus Christ: Grace *be* unto you and peace from God our Father, and from our Lord Jesus Christ.

WE are bound to thank God always for you, brethren, as it is meet, because your faith groweth exceedingly, and the love of every one of you toward each other aboundeth. So that we ourselves glory of you in the churches of God, for your patience and faith in all your persecutions and sufferings which ye endure: A manifest token of the righteous judgment of God, that ye may be accounted worthy of the kingdom of God; for which ye also suffer. Seeing *it is* a righteous thing with God, to recompence affliction to them that afflict you; And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with his mighty angels, In flaming fire, taking vengeance on them who know not God, and who obey not the gospel of our Lord Jesus. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, When he shall come to be glorified in his saints, and to be admired in all that believe (for our testimony was believed among you) in that day. To this end we pray always for you, that our God would make you worthy of *this* calling, and fulfil *in you* all the good pleasure of *his* goodness, and the work of faith with power; That the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

- II. **N**OW I beseech you, brethren, concerning the appearing of our Lord Jesus Christ, and our gathering together unto him, That ye be not soon shaken in mind or terrified, neither by spirit, nor by word, nor by letter, as from us, as if the day of the Lord were at hand. Let no man deceive you by any means, for *that day shall not come*, unless the falling away come first, and then the man of sin be revealed, the son of perdition,

Who

- 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he sitteth in the temple of God as God, declaring himself that he is God. Remember ye not, that I told you these things, when I was yet with you? And now ye know that which restraineth, that he may be revealed in his time. For the mystery of iniquity already worketh; only he that restraineth *will* *restrain*, till he be taken out of the way. And then will that wicked one be revealed, whom the Lord will consume, with the spirit of his mouth, and destroy with the brightness of his appearing: Whose appearing is after the mighty working of Satan, with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And therefore God shall send them strong delusion, so that they shall believe the lie, That they all may be condemned, who believe not the truth, but had pleasure in unrighteousness. But we ought to give thanks to God always for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth: To which he hath called you by our gospel, to the obtaining of the glory of our Lord, Jesus Christ. Therefore, brethren, stand fast and hold the traditions, which ye have been taught, whether by word or by our epistle. Now our Lord Jesus Christ himself and God even our Father, who hath loved us, and given us everlasting consolation and good hope through grace, 17 Comfort your hearts and stablish you in every good word and work.

- III. **F**INALLY, brethren, pray for us, that the word of the Lord may run and be glorified, even as among you: And that we may be delivered from unreasonable and wicked men; for all men have not faith. But the Lord is faithful, who will establish and guard you from the evil one. And we trust in the Lord concerning you, that ye both do, and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patience of Christ.
- 6 Now we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother that walketh disorderly, and not according to the tradition which he received of us. For yourselves know how ye ought to imitate us: we behaved not disorderly among you, Neither did we eat any man's bread for nothing,

- nothing, but wrought with labour and toil, night and day,
 9 that we might not burden any of you. Not because we
 have not authority; but that we might make ourselves an
 10 example to you, that ye might imitate us. For when we
 11 were with you, this we commanded you, If any will not
 work, neither let him eat. For we hear there are some
 among you who walk disorderly, doing nothing, but
 12 being busy-bodies. Now such we command and exhort
 by our Lord Jesus Christ, to work quietly and eat their
 13 own bread. But ye, brethren, be not weary in well-doing.
 14 And if any man obey not our word by this epistle, note
 that man, and have no company with him, that he may
 15 be ashamed. Yet count *him* not as an enemy, but admonish
 16 *him* as a brother. Now the Lord of peace himself give
 you peace always by all means. The Lord *be* with you
 all.
 17 The salutation of Paul, with my own hand, which is
 18 the token in every epistle: so I write. The grace of our
 Lord Jesus Christ *be* with you all. Amen.

The First Epistle of St. PAUL to TIMOTHY.

THE mother of *Timothy* was a Jewess, but his father was a Gentile. He was converted to Christianity very early; and while he was yet but a youth, he was taken by *St. Paul* to assist him in the work of the gospel, chiefly in watering the churches which he had planted.

He was therefore properly (as was *Titus*) an itinerant evangelist, a kind of secondary apostle, whose office was, to regulate all things in the churches to which he was sent: and to inspect and reform whatsoever was amiss either in the bishops, deacons, or people.

St. Paul had doubtless largely instructed him in private conversation for the due execution of so weighty an office. Yet to fix things more upon his mind and to give him an opportunity of having recourse to them afterward, and of communicating them to others, as there might be occasion; as also to leave divine directions in writing, for the use of the church and its ministers in all ages, he sent them this excellent pastoral letter, which contains a great variety of important sentiments for their regulation.

P

Though

Though St. *Paul* styles him his *own son in the faith*, yet he does not appear to have been converted by the apostle; but only to have been exceeding dear to him, who had established him therein; and whom he had diligently and faithfully served like a son, with his father in the gospel. Phil. ii. 22.

The epistle contains three parts.

- | | |
|--|---------------|
| I. The inscription, | C. i. 1—2 |
| II. The instruction of Timothy, how to behave at Ephesus: wherein | |
| 1. In general, he gives him an injunction to deliver to them that taught the law in a wrong manner, and confirms at the same time the sum of the gospel as exemplified in himself, | 3—20 |
| 2. In particular, | |
| 1. He prescribes to men, a method of prayer, | C. ii. 1—8 |
| To women, good works and modesty, | 9—15 |
| 2. He recounts the requisites of a bishop, | C. iii. 1—7 |
| The duties of deacons, | 8—10 |
| of women, | 11—13 |
| 3. He shews what Timothy should teach, | 14—C. iv. 1—6 |
| What he should avoid, | 7—11 |
| What follow after, | 12—16 |
| How he should treat men and women, | C. v. 1—2 |
| Widows, | 3—16 |
| Elders, | 17—19 |
| Offenders, | 20—21 |
| Himself, | 22—23 |
| Those he doubts of, | 24—25 |
| Servants, | C. vi. 1—2 |
| 4. False teachers are reprov'd | 3—10 |
| Timothy is admonish'd | |
| quicken'd, | 11—12 |
| and charg'd, | 13—16 |
| Precepts are prescribed to be enforced on the rich, | 17—19 |
| III. The conclusion, | 20—21 |

I. T I M O T H Y.

1. **P**AUL an apostle of Jesus Christ, according to the commandment of God our Saviour, and Christ
 2 Jesus our hope, To Timotheus my own son in the faith, grace, mercy, peace from God our Father, and Christ Jesus our Lord.

3 **A**S I exhorted thee when I was going into Macedonia, abide at Ephesus; that thou mayest charge
 4 some to teach no other doctrine, Neither to give heed to fables and endless genealogies, that afford questions, and
 5 not godly edifying, which is through faith. Whereas the end of the commandment is love, out of a pure heart and a
 6 good conscience, and faith unfeigned. From which some, having missed the mark, are turned aside to vain jangling:
 7 Desiring to be teachers of the law, understanding neither the things they say, nor those concerning which they confidently affirm. We know the law *is* good, if a man use
 8 it lawfully; Knowing this, that the law doth not lie against a righteous man; but against the lawless and disobedient, against the ungodly and sinners, the unholy and prophane, against killers of their fathers or their mothers,
 9 against murderers, Against whoremongers, sodomites, man-stealers, liars, perjured persons, and if there be any other thing that is contrary to wholesome doctrine,
 10 According to the glorious gospel of the blessed God, with which I am intrusted. And I thank Christ Jesus our Lord, who hath enabled me, in that he accounted me faithful, having put me into the ministry, Who was before a blasphemer, and a persecutor, and an oppressor; but I obtained mercy, because I did *it* ignorantly in unbelief.
 11 And the grace of our Lord was exceeding abundant, with faith and love, which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.
 12 Yet for this cause I obtained mercy, that on me the chief, Jesus Christ might shew all long-suffering, for a pattern to them who should hereafter believe in him to life everlasting. Now to the King of eternity, immortal, invisible, the only God, *be* honour and glory for ever and ever. Amen.

13 This charge I commit to thee, son Timotheus, according to the prophecies which went before concerning thee, that thou mightest by them war the good warfare:

- 19 Holding fast faith, and a good conscience; which some having thrust away, have made shipwreck of their faith:
 20 Of whom are Hymeneus and Alexander, whom I have delivered to Satan, that they may learn not to blaspheme.

II. **I** Exhort therefore, that first of all supplications, prayers, intercessions, thanksgivings be made for all men:
 2 For kings, and all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty.
 3 For this is good and acceptable in the sight of God our
 4 Saviour, Who willet all men to be saved, and to come to
 5 the knowledge of the truth. For *there is one God*, one
 6 Mediator also between God and men, the man Christ
 7 Jesus, Who gave himself a ransom for all, to be testified
 8 of in due season, Whereunto I am ordained a Preacher
 9 and an apostle, (I speak the truth, I lie not) a teacher of
 10 the Gentiles in faith and truth. I will therefore that men
 11 pray in every place, lifting up holy hands, without wrath
 12 and doubting: Likewise that women adorn themselves
 13 in decent apparel, with modesty and sobriety, not with
 14 curled hair, or gold, or pearls, or costly raiment, But
 15 (which becometh women professing godliness) with good
 16 works. Let a woman learn in silence with all subjection.
 17 For I suffer not a woman to teach, nor to usurp authority
 18 over the man, but to be in silence. For Adam was first
 19 formed, then Eve. And Adam was not deceived; but
 20 the woman, being deceived, transgressed. Yet she shall
 be saved in child-bearing, if they continue in faith, and
 love, and holiness, with sobriety.

III. **T** *THIS is* a faithful saying, If a man desire the office
 2 of a Bishop, he desireth a good work. A Bishop
 3 therefore must be blameless, the husband of one wife,
 4 vigilant, prudent, of good behaviour, hospitable, apt
 5 to teach; Not given to wine, no striker, not desirous
 6 of filthy gain, but gentle, patient, not loving money;
 7 Ruling his own house well, having his children in
 8 subjection with all seriousness. For if a man know
 9 not how to rule his own house, how shall he take care
 10 of the church of God? Not a new convert, lest being
 11 puffed up, he fall into the condemnation of the devil.
 12 He ought also to have a good report from them that are
 13 without, lest he fall into reproach, and the snare of the
 14 devil. Likewise the Deacons *must be* serious, not double-
 15 tongued, not given to much wine, not desirous of
 16 filthy gain: Holding fast the mystery of the faith in a
 pure

10 pure conscience. And let these be proved first, then let
 11 them minister, being blameless. In like manner their
 wives *must be* serious, not slanderers, vigilant, faithful in
 12 all things. Let the Deacons be husbands of one wife,
 13 ruling their children and their own houses well. For
 they that have discharged the office of a Deacon well,
 purchase to themselves a good degree, and much boldness
 in the faith which is in Christ Jesus.

14 **T**HESE things I write to thee, hoping to come to
 15 thee shortly: But if I tarry, thou mayest know
 how thou oughtest to behave in the house of God, which
 16 is the church of the living God. The mystery of godli-
 ness is the pillar and ground of the truth, and without
 controversy a great thing; God was manifested in the
 flesh, was justified by the Spirit, seen by angels, preached
 among the Gentiles, believed on in the world, taken up
 IV. into glory. But the Spirit saith expressly, that in the
 latter times some will depart from the faith, giving heed
 2 to seducing Spirits and doctrines of devils, By the hypo-
 cisy of them that speak lies, having their own con-
 3 sciences seared as with a hot iron: Forbidding to marry,
 and *commanding* to abstain from meats, which God hath
 created to be received with thanksgiving by them that be-
 4 lieve and know the truth. For every creature of God is
 good, and nothing to be rejected, being received with
 5 thanksgiving; For it is sanctified by the word of God
 6 and prayer. If thou remind the brethren of these things,
 thou wilt be a good minister of Jesus Christ, nourishing
 them with the words of faith, and of the good doctrine
 7 which thou hast accurately traced out. But avoid profane
 and old wives' fables, and exercise thyself unto godliness.
 8 For bodily exercise profiteth a little; but godliness is pro-
 fitable for all things, having the promise of the present
 9 life, and of that which is to come. This is a faithful
 10 saying, and worthy of all acceptation. For therefore we
 both labour and suffer reproach, because we trust in the
 living God, who is the Saviour of all men, especially of
 11 them that believe. These things command and teach.
 12 Let no one despise thy youth; but be a pattern to them
 that believe in word, in behaviour, in love, in spirit, in
 13 faith, in purity. Till I come, give thyself to reading, to
 14 exhortation, to teaching. Neglect not the gift that is in
 thee, which was given thee by prophecy, with the laying
 15 on of the hands of the presbytery. Meditate on these
 things; be wholly in them, that thy profiting may appear
 16 in all things. Take heed to thyself and to thy teaching:

continue in them, for in so doing thou shalt save both thyself and them that hear thee. Rebuke not an aged man, but exhort *him* as a father, the younger men as brethren;
 2 The aged women as mothers, the younger as sisters,
 3 with all purity. Honour widows, that are widows indeed. But if any widow have children or grand-children,
 4 let these learn first to shew piety at home, and to requite their parents; for this is good and acceptable before God.
 5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night
 6 and day. But she that liveth in pleasure, is dead while
 7 she liveth. And enjoin these things, that they may be
 8 blameless. But if any provide not for his own, and especially for those of his own family, he hath denied the
 9 faith, and is worse than an infidel. Let not a widow be
 10 chosen under threescore years old, having been the wife
 11 of one husband, Well reported of for good works, if she
 12 hath brought up children, if she hath lodged strangers, if
 13 she hath washed the feet of the saints, if she hath relieved the afflicted, if she hath diligently followed every good
 14 work. But the younger widows refuse; for when they
 15 are waxed wanton against Christ, they want to marry;
 16 Having condemnation, because they have rejected their
 17 first faith. And whilst they learn *to be* idle, going about
 18 from house to house; and not only idle, but trillers and
 19 busy-bodies, speaking what they ought not. I counsel
 20 therefore the younger women to marry, bear children,
 21 guide the family, give no occasion of reproach to the
 22 adversary. For some are already turned aside after Satan.
 23 If any believing man or woman hath widows, let them
 24 relieve them; and let not the church be burthened, that it
 may relieve them that are widows indeed.
 17 Let the elders who rule well be counted worthy of
 18 double honour; especially those who labour in the word
 19 and teaching. For the scripture saith, Thou shalt not
 20 muzzle the ox that treadeth out the corn: and, The
 21 labourer is worthy of his reward. Against an elder receive not an accusation, unless by two or three witnesses.
 22 Those that sin, rebuke before all, that the rest also may
 23 fear. I charge *thee* before God, and the Lord Jesus Christ,
 24 and the elect angels, that thou observe these things without
 25 prejudging, doing nothing by partiality. Lay hands
 26 suddenly on no man, neither partake of other men's sins;
 27 keep thyself pure. Drink water no longer, but use a
 28 little wine for thy stomach's sake and thy frequent infir-
 29 mities. Some men's sins are manifest before-hand, going
 before

25 before to judgment; and some they follow after. In like manner the good works also of *some* are manifest; and they VI. that are otherwise cannot be hid. Let as many servants as are under the yoke, account their own masters worthy of all honour; lest the name of God and *his* doctrine be 2 blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 **I**f any teach otherwise, and consent not to sound words, those of our Lord Jesus Christ, and to the doctrine 4 which is after godliness, He is pulled up, knowing nothing, but being sick of questions and strifes of words, where of cometh envy, contention, evil speakings, evil surmisings; 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: From such 6 withdraw thyself. But godliness with content is great 7 gain. For we brought nothing into the world; *it is* 8 manifest that neither can we carry any thing out: Having then food and covering, with these let us be content. 9 But they that desire to be rich, fall into temptation and a snare, and *into* many foolish and hurtful desires, which 10 plunge men into destruction and perdition. For the love of money is the root of all evils; which some coveting, have erred from the faith, and pierced themselves through 11 with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, 12 faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, to which thou hast been called, and hast confessed the good confession before many witnesses.

13 I charge thee before God, who quickeneth all things, and Christ Jesus, who witnessed the good confession 14 before Pontius Pilate, That thou keep the commandment without spot; unrebukable until the appearing of our 15 Lord Jesus Christ, Which in his own times the blessed any only Potentate will shew, the King of Kings, and Lord of 16 Lords: Who only hath immortality, dwelling in light unapproachable, whom no man hath seen, neither can see: to whom *be* honour and power everlasting. Amen. 17 Charge the rich in this world not to be high-minded, neither to trust in uncertain riches, but in the living God, 18 who giveth us richly all things to enjoy; To do good, to be rich in good works, ready to distribute, willing to 19 communicate, Treasuring up for themselves a good founda-

tion against the time to come, that they may lay hold on eternal life.

- 20 **O** Timotheus, keep that which is committed to thy trust, avoiding prophane, empty babblings, and
21 oppositions of knowledge falsely so called: Which some professing have erred from the faith. Grace be with thee.

The Second Epistle of St. PAUL to Timothy.

THIS epistle was probably written by St. Paul, during his second confinement at Rome, not long before his martyrdom. It is, as it were, the swan's dying song. But though it was wrote many years after the former, yet they are both of the same kind, and nearly resemble each other.

It has three parts :

- | | |
|--|---------------|
| I. The inscription, | C. i. 1, 2 |
| II. An invitation, <i>come to me</i> , variously expressed; | |
| 1. Having declared his love to Timothy, he exhorts him, <i>be not ashamed of me</i> , and subjoins various examples, | 6-14
15-18 |
| 2. He adds the twofold proposition, | |
| 1. <i>Be strong</i> ; | |
| 2. <i>Commit the ministry to faithful men</i> , | C. ii. 1, 2 |
| The former is treated of, | 3-13 |
| The latter; | |
| with farther directions concerning his own behaviour : | 15. C. iv. 8 |
| 3. <i>Come quickly</i> . Here St. Paul | 9 |
| 1. Mentions his being left alone, | 10-12 |
| 2. Directs to bring his books, | 13 |
| 3. Gives a caution concerning Alexander, | 14, 15 |
| 4. Observes the inconstancy of men, and the faithfulness of God, | 16-18 |
| 4. <i>Come before winter</i> ; salutations, | 19-21 |
| III. The concluding blessing, | 22 |

II. TIMOTHY.

1. **P**AUL an apostle of Jesus Christ, by the will of God according to the promise of life, which is by Christ Jesus, To Timotheus my beloved son, grace, mercy, peace, from God the Father, and Christ Jesus our Lord.

3. **I** Thank God whom I serve from my forefathers with a pure conscience, that I have remembrance of thee
4 in my prayers without ceasing night and day, Longing to see thee, being mindful of thy tears, that I may be filled
5 with joy; Remembring the unfeigned faith that is in thee, which dwelt first in thy grand-mother Lois, and thy
6 mother Eunice; I am persuaded in thee also. Wherefore I remind thee of stirring up the gift of God which is
7 in thee, by the laying on of my hands. For God hath not given us the Spirit of fear, but of power, and love,
8 and sobriety. Therefore be not thou ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to
9 the power of God, Who hath saved and called us with a holy calling, not according to our works but according to his own purpose and grace, which was given us in Christ
10 Jesus, before the world began; But is now made manifest, by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to
11 light through the gospel: Whereunto I am appointed a Preacher, and an apostle, and a teacher of the Gentiles.
12 For which cause also I suffer these things: yet I am not ashamed, for I know whom I have trusted, and am persuaded that he is able to keep that which I have committed to him, until that day. Hold fast the pattern of sound words, which thou hast heard from me, in faith and love
14 which is in Christ Jesus. The good thing which is committed to thee, keep through the Holy Spirit, who dwelleth in us. This thou knowest, that all who are in Asia are turned away from me, of whom are Phygellus and
16 Hermogenes. The Lord give mercy to the family of Onesiphorus: for he hath often refreshed me, and hath not been ashamed of my chain: But when he was at Rome, he sought me out very diligently and found me.
18 The Lord grant him to find mercy from the Lord in that day: And in how many things he served me at Ephesus, thou knowest very well.

11. **T**HOU therefore, my son, be strong through the
 2 grace which is by Christ Jesus. And the things
 which thou hast heard from me before many witnesses,
 these commit to faithful men, who will be able to teach
 3 others also. Thou therefore endure affliction, as a good
 4 foldier of Jesus Christ. No man that warreth entangleth
 himself in the affairs of *this* life, that he may please him
 5 who hath enlisted *him*. And if a man strive, he is not
 6 crowned, unless he strive lawfully. The husband man, that
 7 laboureth first, must be partaker of the fruits. Consider
 what I say, and the Lord give thee understanding in all
 8 things. Remember Jesus Christ of the seed of David,
 9 raised from the dead according to my gospel: For which
 I endure affliction, even unto bonds, as an evil-doer; but
 10 the word of God is not bound. Therefore I suffer all
 things for the elect's sake, that they also may obtain the
 salvation which is through Christ Jesus, with eternal glory.
 11 *It is a faithful saying; if we are dead with him, we shall*
 12 *also live with him: If we suffer, we shall also reign with*
 13 *him; if we deny him, he will also deny us: If we be-*
 lieve not, he remaineth faithful; he cannot deny himself.
 14 Remind *them* of these things, charging *them* before the
 Lord, not to strive about words to no profit, *but* to the
 subverting of the hearers.
 15 Be diligent to present thyself unto God approved, a
 workman that needeth not to be ashamed, rightly dividing
 16 the word of truth. But avoid profane empty babblings;
 17 for they will increase to more ungodliness. And their
 word will eat as a gangrene; of whom are Hymeneus
 18 and Philetus, Who have erred concerning the truth, saying,
 The resurrection is already past, and overthrow the faith
 19 of some. But the foundation of God standeth firm,
 having this seal, The Lord knoweth those that are his:
 and, let every one who nameth the name of the Lord
 20 depart from iniquity. But in a great house there are not
 only vessels of gold and silver, but also of wood and of
 21 earth; and some to honour, some to dishonour. If a man
 therefore purge himself from these, he shall be a vessel
 unto honour, consecrated and fit for the Master's use, pre-
 22 pared for every good work. Flee also youthful desires;
 but follow after righteousness, faith, love, peace with them
 23 that call upon the Lord, out of a pure heart. But avoid
 foolish and unlearned questions, knowing that they beget
 24 strifes: And a servant of the Lord must not strive, but be
 25 gentle toward all men, apt to teach, patient of evil, In
 meekness instructing those that oppose themselves; if
 haply

haply God may give them repentance, to the acknowledging of the truth; And they may awake out of the snare of the devil, who are taken captive by him at his will.

III. But know this, that in the last days grievous times will come. For men will be lovers of themselves, lovers of money, arrogant, proud, evil-speakers, disobedient to parents, ungrateful, unholy, Without natural affection, implacable, slanderers, intemperate, fierce, despisers of good men, Traitors, rash, puffed up, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power of it. From these also turn away. For of these are they who creep into houses, and captivate silly women laden with sins, led away by various desires, Ever learning, but never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also withstand the truth: men of corrupt minds, void of judgment as to the faith. But they shall proceed no farther; for their folly shall be manifest to all men, as theirs also was. But thou hast accurately traced my doctrine, manner of life, intention, faith, long-suffering, love, patience, Persecutions, afflictions, which befel me at Antioch, at Iconium, at Lystra; what persecutions I endured; but the Lord delivered me out of all. Yea, and all that are resolved to live godly in Christ Jesus, shall suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned, and been fully assured of, knowing of whom thou hast learned *them*. And that from an infant thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is inspired of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto every good work.

IV. I charge *thee* therefore before God, and the Lord Jesus Christ, who will judge the living and the dead at his appearing, and his kingdom, Preach the word, be instant in season, out of season: convince, rebuke, exhort with all long-suffering and teaching. For the time will come, when they will not endure wholesome doctrine, but will heap up to themselves teachers, according to their own desires, having itching ears. And they will turn away *their* ears from the truth, and turn aside to fables. But watch thou in all things, endure affliction, do the work of an evangelist, fulfil thy ministry. For I am now ready

to be offered up, and the time of my departure is at hand.

7 I have fought the good fight, I have finished the course, I

8 have kept the faith: Henceforth there is laid up for me the crown of righteousness, which the Lord the righteous judge will render me in that day, and not to me only, but to them likewise that have loved his appearing.

9 **D**O thy diligence to come to me shortly. For

Demas hath forsaken me, loving the present world,

10 and is gone to Thessalonica, Crescens to Galatia, Titus to

11 Dalmatia. Only Luke is with me. Take Mark and

bring him with thee, for he is profitable to me for my

12 ministry. Tychicus I have sent to Ephesus. When thou

13 comest, bring the cloak which I left at Troas with Carpus,

14 and the books, especially the parchments. Alexander the

copper-smith did me much evil: the Lord will reward

15 him according to his works. Of whom be thou also

16 aware; for he hath greatly withstood our words. At my

first defence no man appeared with me, but all forsook

17 me: may it not be laid to their charge! But the Lord

stood by me, and strengthened me, that through me the

preaching might be fully known, even that all nations

might hear: and I was delivered out of the mouth of the

18 lion. And the Lord will deliver me from every evil

work, and preserve me unto his heavenly kingdom; to

whom be the glory for ever and ever. Amen.

19 **S**ALUTE Priscilla, and Aquila, and the family of

20 Onesiphorus. Erastus abode at Corinth: but Tro-

phimus I have left at Miletus sick. Do thy diligence to

21 come before winter. Eubulus saluteth thee, and Pudens,

22 and Linus, and Claudia, and all the brethren. The Lord

Jesus Christ be with thy spirit. Grace be with you.

St. PAUL's Epistle to TITUS.

TITUS was converted from Heathenism by St. Paul. Gal. ii. 3. and as it seems very early, since the apostle accounted him as his brother, at his first going into Macedonia. And he managed and settled the churches there, when St. Paul thought not good to go thither himself. He had now left him at Crete, to regulate the churches; to assist him wherein, he wrote this epistle, as is generally believed, after the first, and before the second to Timothy. The tenor and stile are much alike in this and in those, and they cast much light on each other;

other; and are worthy the serious attention of all Christian ministers and churches in all ages.

The epistle has four parts :

- | | |
|--|-------------|
| I. The inscription, | C. i. 1-4 |
| II. The instruction of Titus to | |
| 1. Ordain good Presbyters, | 5-9 |
| 2. Such are especially needful at Crete, | 10-12 |
| 3. Reprove and admonish the Cretans, | 13-16 |
| 4. Teach aged men and women, | C. ii. 1-5 |
| And young men, being a pattern to | 6-8 |
| them, | |
| And servants, urging them by a glorious | |
| motive, | 9-15 |
| 5. Presb obedience to magistrates, and | |
| gentleness to all men, | C. iii. 1-2 |
| Enforcing it by the same motive | 3-7 |
| 6. Good works are to be done, foolish | |
| questions avoided, hereticks shunned, | 8-11 |
| III. An invitation of Titus to Nicopolis, with | |
| some admonitions, | 12-14 |
| IV. The conclusion, | 15 |

T I T U S.

- I. **P**AUL a servant of God, and an apostle of Jesus Christ, according to the faith of the elect of God, and the knowledge of the truth which is after godliness,
- 2 In hope of eternal life, which God, who cannot lie, promised before the world began; And he hath in his own times manifested his word, through the preaching where-with I am intrusted, according to the commandment of
- 4 God our Saviour; To Titus my own son after the common faith, grace, mercy, peace from God the Father, and the Lord Jesus Christ our Saviour.
- 5 **F**OR this cause I left thee in Crete, that thou mightest set in order the things which are wanting, and
- 6 ordain elders in every city, as I appointed thee: If a man is blameless, the husband of one wife, having believing
- 7 children, not accused of luxury, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not passionate, not given to wine, not a striker, not desir-
- 8 ous of filthy gain; But hospitable, a lover of good men,
- 9 prudent, just, holy, temperate, Holding fast the faithful word,

word, as he hath been taught, that he may be mighty by
 found doctrine both to exhort and to convince the gain-
 10 sayers. For there are many and unruly vain-talkers and
 11 deceivers, especially they of the circumcision, Whose
 mouths must be stopped, who overturn whole families,
 teaching things which they ought not, for the sake of filthy
 12 gain. One of themselves, a prophet of their own, hath
 said, The Cretans are always liars, evil wild-beasts, lazy
 13 gluttons. This witness is true; therefore rebuke them
 14 sharply, that they may be found in the faith; Not giving
 heed to Jewish fables, and commandments of men, that
 15 turn from the truth. To the pure all things are pure:
 but to the defiled and unbelieving nothing is pure; but
 both their understanding and conscience are defiled.
 16 They profess to know God, but by *their* works they deny
him, being abominable and disobedient, and void of
 judgment as to every good work.

11. But speak thou the things which become wholesome
 doctrine, That the aged men be vigilant, serious, prudent,
 2 found in faith, love, patience; That the aged women in
 like manner, *be* in behaviour as becometh holiness, not
 slanderers, not given to much wine, teachers of that which
 4 is good: That they instruct the young women to be wise,
 5 to love their husbands, to love their children, Discreet,
 chaste, keepers at home, good, obedient to their husbands,
 6 that the word of God be not blasphemed. The young
 7 men likewise exhort to be discreet, In all things shewing
 thyself a pattern of good works, in doctrine, uncorrupt-
 8 ness, seriousness, Wholesome speech that cannot be re-
 proved; that he who is on the contrary part may be
 9 ashamed, having no evil thing to say of us. Exhort ser-
 vants to be subject to their own masters, to please *them* in
 10 all things, not answering again, Not stealing, but shew-
 ing all good fidelity, that they may in all things adorn the
 11 gospel of God our Saviour. For the saving grace of God
 12 hath appeared to all men, Instructing us, that, having re-
 nounced ungodliness and all worldly desires, we should
 live soberly, and righteously, and godly in the present
 13 world, Looking for the blessed hope and the glorious
 appearing of the great God, even our Saviour Jesus Christ:
 14 Who gave himself for us, that he might redeem us from
 all iniquity, and purify to himself a peculiar people,
 15 zealous of good works. These things speak and exhort,
 and rebuke with all authority; let no man despise
 thee.

III. Remind.

III. Remind them to be subject to principalities and powers, to obey *magistrates*, to be ready for every good work : To speak evil of no man, not to be quarrellsome, *to be gentle*, shewing all meekness toward all men. For we also were formerly without understanding, disobedient, deceived, inflamed to various desires and pleasures, living in wickedness and envy, hateful, hating one another : But when the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his own mercy he saved us, by the laver of regeneration, and renewing of the Holy Ghost : Which he poured forth richly upon us, through Jesus Christ our Saviour, That, being justified by his grace, we might become heirs, according to the hope of eternal life. *This is a faithful saying*, and these things I will that thou affirm constantly, that they who have believed in God, be careful to excel in good works ; these things are good and profitable to men. But avoid foolish questions, and genealogies and contentions, and strivings about the law ; for they are unprofitable and vain. A heretic (after a first and second admonition) reject, Knowing that such a one is perverted and sinneth, being self-condemned.

12 **W**HEN I shall send Artemas or Tychicus to thee, be diligent to come to me to Nicopolis ; for I have determined to winter there. Send forward with diligence Zenas the Lawyer, and Apollos, that they may want nothing. And let ours also learn to excel in good works for necessary uses, that they be not unfruitful. All that are with me salute thee. Salute them that love us in the faith. Grace be with you all.

St. PAUL'S Epistle to PHILEMON.

ONESIMUS, servant to *Philemon*, an eminent person in *Colosse*, ran away from his master to *Rome*. Here he was converted to Christianity by *St. Paul*, who sent him back to his master with this letter. It seems, *Philemon* not only pardoned but gave him his liberty : seeing *Ignatius* makes mention of him, as succeeding *Timotheus* at *Ephesus*.

This letter has three parts :

I. The inscription,

II. After

II. After commending *Philemon's* faith and love,

4—7

He desires him to receive *Onesimus* again,

8—21

and to prepare a lodging for himself,

22

III. The conclusion,

23—25

PHILEMON.

- I. **PAUL**, a prisoner of Jesus Christ, and Timotheus a brother, to Philemon the beloved, and our fellow-labourer, And to the beloved Apphia, and Archippus our fellow-foldier, and the church which is in thy house :
 2 Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.
 3 **I** Thank my God, making mention of thee always in my prayers, (Hearing of thy faith which thou hast toward the Lord Jesus, and love toward all saints) That the communication of thy faith may become effectual, by the acknowledgment of every good thing, which is in you towards Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Wherefore, though I might be very bold in Christ, to enjoin thee what is convenient, Yet out of love I rather intreat *thee*, being such a one as Paul the aged, and now also a prisoner of Jesus Christ : I intreat thee for my son, whom I have begotten in my bonds, Onesimus, Who was formerly unprofitable to thee, but now profitable to thee and me, Whom I have sent again : thou therefore receive him, that is my own bowels : Whom I was desirous to have retained with me, to serve me in thy stead, in the bonds of the gospel.
 14 But I would do nothing without thy consent ; that thy benefit might not be, as it were, by constraint, but willingly. And perhaps for this end was he separated for a season, that thou mightest have him for ever ; No longer as a servant, but above a servant, a brother beloved, especially to me ; and how much more to thee, both in the flesh and in the Lord ? If therefore thou accountest me a partner, receive him as myself. If he hath wronged thee, or oweth *thee* any thing, put that to my account.
 19 I Paul have written with my own hand ; I will repay it ; not to say unto thee, that thou owest also thyself to me besides. Yea, brother, let me have joy in thee in the Lord : refresh my bowels in Christ. Having confidence

of

of thy obedience I have written to thee, knowing thou wilt do even more than I say. Withal prepare me also a lodging; for I trust I shall be given to you through your prayers.

23 Epaphras my fellow-prisoner in Christ Jesus saluteth
24 you, Mark, Aristarchus, Demas, Luke, my fellow-
25 labourers. The grace of our Lord Jesus Christ be with your spirit.

The Epistle to the H E B R E W S.

IT is agreed by the general tenor of antiquity, that this epistle was written by St. Paul; whose other epistles were sent to the Gentile converts; this only to the *Hebrews*. But this improper inscription was added by some later hand. It was sent to the Jewish *Hellenist Christians*, dispersed through various countries. St. Paul's method and stile are easily observed therein. He places, as usual, the proposition and division before the treatise; (c. ii. 17.) he subjoins the exhortatory to the doctrinal part; quotes the same scriptures, (c. ii. 8. c. x. 30, 38. c. i. 6.) and uses the same expressions as elsewhere. But why does he not prefix his name, which it is plain, from c. iii. 19. was dear to them to whom he wrote? Because he prefixes no inscription, in which, if at all, the name would have been mentioned. The ardour of his spirit carries him directly upon his subject, (just like St. John in his first epistle) and throws back his usual salutation and thanksgiving to the conclusion.

This epistle of St. Paul, and both those of St. Peter (one may add, that of St. James and of St. Jude also) were written to the same persons, dispersed through Pontus, Galatia, and other countries, and nearly at the same time. St. Paul suffered at Rome, three years before the destruction of Jerusalem. Therefore this epistle likewise was written, while the temple was standing. St. Peter wrote a little before his martyrdom, and refers to the epistles of St. Paul, this in particular.

The scope of it is, To confirm their faith in *Christ*. And this he does, by demonstrating his glory. All the parts of it are full of the most earnest and pointed admonitions and exhortations. And they go on, in one tenor, the particle *therefore* every where connecting the doctrine and the use.

The sum is, The glory of Christ appears,

- I. From comparing with him the *prophets*
and *angels* C. i. 1—14
- Therefore we ought to give heed to him : C. ii. 1—4
- II. From his *passion* and *consummation*.
Here we may observe
 1. The proposition and sum : 5—9
 2. The treatise itself ; we have a *perfect*
author of salvation, who *suffered*
for our sake, that he might be, 1. a
merciful, and 2. a faithful, 3 *high-*
priest, 10—18

These three are particularly explained,
his *passion* and *consummation* being
continually interwoven.

 1. He has the virtue of a high-
priest.
 - a. He is *faithful* : C. iii. 1
 - Therefore, be ye not unfaithful C. iv. 13
 - b. He is *merciful* : 15
 - Therefore, come to him with con-
fidence, C. v. 3
 2. He is called of God a *high-priest*.
Here
 - a. The *sum* is proposed : 4—10
 - with a *summary* exhortation 11—C. vi. 20
 - b. The point is *copiously*,

I. Explained. We have a great *high-priest*,

 1. Such as is described in the 110th
Psalm :
after the order of Melchisedek ; C. vii. 1—19
 - established by an oath, 20—22
 - for ever, 23—28
 2. Therefore peculiarly excellent ;
Heavenly : C. viii. 1—6
 - Of the new covenant 7—13
 - By whom we have an entrance } C. ix.—1
 - into the sanctuary ; } C. x—18

II. Applied. Therefore,

 1. Believe, hope, love : 19—25

These three are farther inculcated :

 - a. Faith, with patience, 26—39
 - which,

which, after the example of the }	C. xi—1
antients }	C. xii—1
and of <i>Christ</i> himself,	2, 3
is to be exercised,	4—11
cheerfully, peaceably, holily;	12—17
b. Hope,	18—20
c. Love,	C. xiii. 1 6
2. In order to grow in these graces, make	
use of	
The remembrance of your former,	7—16
The vigilance of your present pastors :	17—19
To this period, and to the whole	
epistle answers	
The prayer,	} 20—25
The doxology, and	
The mild conclusion.	

There are many comparisons in this epistle, which may be nearly reduced to two heads, 1. The prophets, the angels, Moses, Joshua, Aaron are great ; but *Jesus Christ* is infinitely greater : 2. The ancient believers enjoyed high privileges ; but Christian believers enjoy far higher. To illustrate this, examples both of happiness and misery are every way interpersed : so that in this epistle there is a kind of recapitulation of the whole Old Testament. In this also Judaism is abrogated, and Christianity carried to its height.

H E B R E W S.

- I. **G**OD, who at sundry times and in divers manners spake of old to the fathers by the prophets, hath
 2 in these last days spoken to us by *his* Son ; Whom he hath appointed heir of all things, by whom he also made
 3 the worlds : Who, being the brightness of his glory, and the express image of his person, and sustaining all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on
 4 high : Being so much higher than the angels, as he hath
 5 by inheritance a more excellent name than they. For to which of the angels did he ever say, Thou art my Son ; this day have I begotten thee ? And again, I will be to
 6 him a Father, and he shall be to me a Son ? And again, When he bringeth in the first begotten into the world, he
 7 saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his

8 his ministers a flame of fire. But unto the Son, Thy throne, O God, *is* for ever and ever; the sceptre of thy kingdom *is* a sceptre of righteousness: Thou hast loved righteousness and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows. And, thou Lord, hast in the beginning laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou endurest; yea, they all shall grow old as a garment; And as a mantle shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels did he ever say, Sit at my right-hand, till I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to attend on them who shall inherit salvation?

II. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence: How shall we escape, if we neglect so great a salvation, which, having at its beginning been spoken by the Lord, was confirmed to us by them that had heard *him*? God also bearing witness both by signs, and wonders, and various miracles, and distributions of the Holy Ghost, according to his own will.

5 **F**OR he hath not subjected to the angels the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him, or the son of man, that thou visitest him? Thou hast made him a little lower than the angels, thou hast crowned him with glory and honour, and hast set him over the works of thy hands. Thou hast put all things in subjection under his feet. Now in putting all things in subjection under him, he left nothing *that is* not put under him: but now we do not see all things put under him. 9 But we see Jesus crowned with glory and honour, for the suffering of death, who was made a little lower than the angels, that by the grace of God he might taste death for every man.

10 For it became him for whom *are* all things, and by whom are all things, in bringing many sons to glory, to perfect the captain of their salvation by sufferings. For both he that sanctifieth, and all they that are sanctified, *are* of one; for which cause he is not ashamed to call them brethren, Saying, I will declare thy name to my brethren; in the midst of the church will I sing praise unto thee.

And

- 13 And again, I will put my trust in him : and again, Behold
 I and the children whom God hath given me. Since
 14 then the children partake of flesh and blood, he also him-
 self in like manner took part of the same, that, through
 death, he might destroy him that had the power of death,
 15 that is, the devil : And deliver them, as many as through
 fear of death, were all their life-time subject to bondage.
 16 For verily he taketh not hold of angels, but he taketh
 17 hold of the seed of Abraham. Wherefore it behoved
 him to be made in all things like his brethren, that he
 might be a merciful and faithful high-priest, in things
 18 pertaining to God, to expiate the sins of the people. For
 in that he hath suffered, being tempted himself, he is able
 to succour them that are tempted.

- III. **W**HEREFORE, holy brethren, partakers of the
 heavenly calling, consider the apostle and high-
 2 priest of our profession, Jesus, Who was faithful to him
 that appointed him, as *was* also Moses in all his house.
 3 For this person was counted worthy of more glory than
 Moses, inasmuch as he that hath builded it hath more
 4 honour than the house. Now every house is built by
 5 some one ; but he that built all things *is* God. And Moses
 verily was faithful in all his house as a servant, for a
 testimony of the things, which were to be afterwards
 6 spoken : But Christ as a son over his own house, whose
 house we are, if we hold fast the confidence and the
 7 glorying of hope, firm to the end. Wherefore (as the
 8 Holy Ghost saith) To day, if ye will hear his voice, harden
 not your hearts, as in the provocation, in the day of temp-
 9 tation in the wilderness, Where your fathers tempted me,
 10 proved me, and saw my works forty years. Therefore I
 was grieved with that generation, and said, They always
 11 err in their hearts, and they have not known my ways. So
 I sware in my wrath, They shall not enter into my rest.
 12 Take heed, brethren, lest there be in any of you an evil
 heart of unbelief, in departing from the living God;
 13 But exhort one another daily, while it is called to-day,
 lest any of you be hardened through the deceitfulness of
 14 sin : (For we are made partakers of Christ, if we hold
 fast the beginning of our confidence firm to the end)
 15 While it is said ; To-day, if ye will hear his voice, harden
 16 not your hearts as in the provocation. For who, when
 they had heard, provoked God ? *Were* they not all that came
 17 out of Egypt by Moses ? And with whom was he grieved
 forty years ? *Was* it not with them who had sinned ?
 18 Whose carcases fell in the wilderness. And to whom
 swear

19 sware he, that they should not enter into his rest, but to
 IV. in, because of unbelief. Let us therefore fear, lest a prom-
 2 ise being left us of entering into his rest, any of us should
 altogether come short of it. For unto us have the good
 tidings been declared as well as unto them; but the word
 heard did not profit them, not being mixt with faith in
 3 those that heard it. For we that have believed, do enter
 into the rest: as he said, I have sworn in my wrath, They
 shall not enter into my rest, though the works were
 4 finished from the foundation of the world. For he said
 thus in a certain place, of the seventh day, And God
 5 rested on the seventh day from all his works: And in this
 6 again, They shall not enter into my rest. Seeing then it
 remaineth that some enter into it, and they to whom the
 good tidings were declared before, entered not in because
 7 of unbelief, He again, after so long a time, fixeth a certain
 day, saying by David, To-day; as it was said before, To-
 day, if ye will hear his voice, harden not your hearts.
 8 For if Joshua had given them the rest, he would not have
 9 afterward spoken of another day: There remaineth
 10 therefore a rest for the people of God. For he that hath
 entered into his rest, hath himself also ceased from his
 11 works, as God *did* from his. Let us labour, therefore, to
 enter into that rest, lest any one should fall, after the same
 12 example of unbelief. For the word of God is living and
 powerful, and sharper than any two-edged sword, pier-
 cing even to the dividing asunder both of the soul and the
 spirit, both of the joints and marrow, and is a discern-
 13 er of the thoughts and intentions of the heart. Neither is
 there any creature that is not manifest in his sight; but all
 things are naked and opened to the eyes of him with
 whom we have to do.

14 **H**AVING therefore a great high-priest, that is passed
 through the heavens, Jesus the Son of God, let
 15 us hold fast *our* profession. For we have not a high-
 priest who cannot sympathize with our infirmities, but
 one who was in all points tempted like as *we are*: yet
 16 without sin. Let us therefore come boldly to the throne
 of grace, that we may receive mercy and find grace to
 V. help in time of need. For every high-priest, being taken
 from among men, is appointed for men in things pertain-
 ing to God, that he may offer both gifts and sacrifices
 2 for sins, Who can have compassion on the ignorant and the
 wandering, seeing he himself also is compassed with in-
 firmity.

3 firmity. And because hereof it behoveth him, as for the people, so also for himself to offer for sins.

4 **A**ND no one taketh this honour to himself, but he
5 that is called of God, as *was* Aaron. So also
Christ glorified not himself to be made a high-priest, but
he said to him, Thou art my son, this day have I begotten
6 thee. As he saith also in another *place*, Thou *art* a priest
7 for ever, after the order of Melchisedeck: Who in the
days of his flesh, having offered up prayers and supplica-
tions, with strong crying and tears, unto him that was
able to save him from death, and being heard in that he
8 feared; Though he was a son, yet he learned obedience
9 by the things which he suffered, And being perfected,
became the author of eternal salvation to all that obey him,
10 Called of God a high-priest, after the order of Melchise-
deck.

11 Concerning whom we have many things to say, and
hard to be explained, seeing ye are become dull of hear-
12 ing. For whereas for the time ye ought to be teachers, ye
have need that one teach you again, which *are* the first prin-
ciples of the oracles of God, and are become such as have
13 need of milk and not of strong meat. For every one that
useth milk is unexperienced in the word of righteousness;
14 for he is a babe. But strong meat belongeth to them of
full age, to them who have senses exercised by habit to

VI. discern good and evil. Therefore leaving the principles
of the doctrine of Christ, let us go on to perfection; not
laying again the foundation of repentance from dead works,
2 and of faith in God, Of the doctrine of baptism, and
laying on of hands, and the resurrection of the dead, and
3 eternal judgment. And this we will do, if God permit.

4 For *it is* impossible for those who were once enlight-
ened; and have tasted the heavenly gift, and been made
5 partakers of the Holy Ghost, And have tasted the good
6 word of God, and the powers of the world to come, And
have fallen away, to renew *them* again unto repentance,
seeing they crucify to themselves the Son of God afresh,
7 and put *him* to an open shame. For the earth which
drinketh in the rain that cometh often upon it, and
bringeth forth herbage meet for them for whom it is
8 tilled, receiveth blessing from God. But that which
beareth thorns and briars is rejected, and nigh unto a curse,
9 whose end *is* to be burned. But, beloved, we are per-
suaded better things of you, and things that accompany
10 salvation, though we thus speak. For God *is* not unrighte-
ous, to forget your work and labour of love, which ye

have

have shewed toward his name, in that ye have ministered
 11 to the saints, and do minister. But we desire that every
 one of you may shew unto the end the same diligence, to
 12 the full assurance of hope, That ye be not slothful, but
 followers of them, who through faith and long-suffering
 13 inherited the promises. For when God made the prom-
 ise to Abraham, because he could swear by no greater,
 14 he swore by himself, Saying, Surely blessing I will bless
 15 thee, and multiplying I will multiply thee. And so,
 after he had patiently waited, he obtained the promise.
 16 For men verily swear by the greater, and an oath for con-
 17 firmation is to them an end of all contradiction. Where-
 fore God being willing to shew more abundantly to the
 heirs of the promise the unchangeableness of his counsel,
 18 interposed by an oath : That by two unchangeable things,
 in which it was impossible for God to lie, we might
 have strong consolation, who have fled to lay hold on the
 19 hope set before us : Which *hope* we have as an anchor of
 the soul, both sure and stedfast, and which entereth into
 20 the place within the veil, Whither Jesus *our* fore-runner
 is entered for us, who is made a high priest for ever
 after the order of Melchisedeck.

VII. **F**OR this Melchisedeck King of Salem, priest of the
 most high God, who met Abraham returning
 2 from the slaughter of the kings, and blessed him, To whom
 also Abraham divided a tenth part of all *the spoils*;
 being, by interpretation, first, king of righteousness, and
 3 then king of Salem also, which is king of peace ; Without
 father, without mother, without pedigree, having neither
 beginning of days, nor end of life, but being made like
 4 the Son of God, remaineth a priest continually. Now
 consider how great this man *was*, to whom even the
 5 patriarch Abraham gave the tenth of the spoils, And
 verily they of the sons of Levi, who received the priest-
 hood, have a commandment (according to the law) to
 take tithes of the people, that is, their brethren, though
 6 they came out of the loins of Abraham. But he whose
 pedigree is not from them, took tithes of Abraham, and
 7 blessed him who had the promises : And without all con-
 8 tradiction, the less is blessed of the greater. And here
 men that die receive tithes : but there, he, of whom it is
 9 testified that he liveth. And even Levi, who received
 10 tithes, paid tithes (so to speak) through Abraham. For
 he was yet in the loins of his father, when Melchisedeck
 11 met him. Now if perfection had been by the Levitical priest-
 hood, (for under it the people received the law) what
 farther

farther need *was there* that another priest should rise, after the order of Melchisedeck, and not be called after the order of Aaron? For the priesthood being changed, there is also necessarily a change of the law. For he, of whom these things are spoken, pertaineth to another tribe, of which no man attended on the altar. For *it is evident*, that our Lord sprang out of Judah, of which Moses spake nothing concerning the priesthood. And it is still far more evident, that another priest is raised up, after the likeness of Melchisedeck, Who was made not after the law of a carnal commandment, but after the power of an endless life; For it is testified, Thou *art* a priest for ever after the order of Melchisedeck. For verily there is a disannulling of the preceding commandment, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did*, by which we draw nigh to God. And inasmuch as *he was not made a priest* without an oath: (For those *priests* were made without an oath, but this with an oath, by him that said unto him, The Lord swear and will not repent, Thou *art* a priest forever, after the order of Melchisedeck :) Of so much better a covenant was Jesus made a surety. And they truly were many priests, because they were hindered by death from continuing. But this, because he continueth for ever, hath a priesthood that passeth not away. Wherefore he is able to save them to the uttermost, who come to God through him, seeing he ever liveth to make intercession for them. For such a high-priest suited us, holy, harmless, undefiled, separated from sinners, and made higher than the heavens: Who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, then for those of the people; for this he did once for all, when he offered up himself. For the law maketh men high priests that have infirmity: but the word of the oath, which was since the law, *maketh* the son, who is consecrated for evermore.

VIII. **T**HE sum of what hath been spoken *is*, We have such a high priest, who is set down at the right-hand of the throne of the Majesty in the heavens, A minister of the sanctuary and of the true tabernacle, which the Lord hath fixed and not man. For every high priest is ordained to offer up gifts and sacrifices: whence *it was necessary* that this also should have somewhat to offer. But if he were on earth, he could not be a priest, there being priests that offer gifts according to the law, Who serve after the pattern and shadow of heavenly things, as Moses was ad-

monished of God, when he was about to finish the tabernacle; for, saith he, See thou make all things according to the model which was shewed thee in the mount. But he hath now obtained a more excellent ministry, by how much better a covenant he is a Mediator of, which is established upon better promises. For if the first had been faultless, no place would have been sought for a second. But finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant which I made with their fathers, in the day when I took them by the hand, to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant which I will make with the house of Israel after those days, saith the Lord: I will put my laws in their minds, and write them on their hearts, and I will be to them a God, and they shall be to me a people: And they shall not teach every one his neighbour, and every one his brother, saying, Know the Lord; for they shall all know me, from the least even to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In saying, a new covenant, he hath antiquated the first: now that which is antiquated and decayed, is ready to vanish away.

IX. **A**ND verily the first *covenant* also had ordinances of worship and a worldly sanctuary. For the first tabernacle was prepared, in which *was* the candlestick, and the table, and the shew-bread; which is called the holy *place*. And beyond the second veil, the tabernacle, which is called The holy of holies, Having the golden censer, and the ark of the covenant, overlaid round about with gold, wherein *was* a golden pot having the manna, and Aaron's rod that blossomed, and the tables of the covenant; And over it *were* the Cherubim of glory, shadowing the mercy-seat; of which we cannot now speak particularly. Now these things being thus prepared, the priests go always into the first tabernacle, accomplishing their services. But into the second, only the high-priest, once a year, not without blood, which he offereth for himself and the errors of the people: The Holy Ghost evidently shewing this, that the way into the holiest was not yet made manifest, while the first tabernacle was still subsisting. Which is a figure for the time present, in which are offered both gifts and sacrifices, which

- which cannot perfect the worshipper as to *his* conscience,
- 10 Only with meats and drinks, and divers washings, and carnal ordinances, imposed till the time of reformation.
- 11 But Christ being come, a high-priest of good things to come, through a greater and more perfect tabernacle, not
- 12 made with hands, that is, not of this creation, And not by the blood of goats and calves, but by his own blood, entered in once for all into the holy place, having obtained eternal redemption *for us*. For if the blood of
- 13 bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How
- 14 much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge our conscience from dead works, to serve the living God?
- 15 And for this end he is the Mediator of the new covenant, that by means of death for the redemption of the transgressions that *were* under the first covenant, they who are called might receive the promise of the eternal inheritance.
- 16 For where *such* a covenant is, there must also necessarily be the death of him by whom the covenant is confirmed.
- 17 For the covenant is of force after he is dead; whereas it is of no strength while he by whom it is confirmed liveth.
- 18 Whence neither was the first *covenant* originally transacted without blood. For when Moses had spoken all the
- 19 commandment according to the law to all the people, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and the book itself, and sprinkled
- 20 all the people, Saying, This *is* the blood of the covenant, which God hath enjoined unto you And in like manner
- 21 he sprinkled with blood both the tabernacle and all the vessels of the service. And almost all things are according to the law purified with blood, and without shedding
- 22 of blood there is no forgiveness. *It was* therefore necessary, that the patterns of things in heaven should be purified by these, but the heavenly things themselves by better
- 23 sacrifices than these. For Christ did not enter into the holy place made with hands, the figure of the true; but into heaven itself, now to appear in the presence of God
- 24 for us. Nor *did he enter*, that he might offer himself often (as the high priest entered into the holy place every year
- 25 with the blood of others :) For then he must often have suffered since the foundation of the world: but now once at the consummation of the ages hath he been manifested, to abolish sin by the sacrifice of himself. And as
- 26 it is appointed for men once to die, and after this the judgment: So Christ also, having been once offered to
- 27
- 28

bear the sins of many, will appear the second time, with-
 X. out sin, to them that look for him, unto salvation. For
 the law having a shadow of good things to come, not the
 very image of the things, can never with the same sacri-
 fices which they offer year by year continually, make the
 2 comers thereunto perfect. Otherwise would they not
 have ceased to be offered? Because the worshippers,
 having been once purged, would have had no more con-
 3 sciousness of sins. But in those *sacrifices*, *there is* a com-
 4 memoration of sins every year. For *it is* impossible, that
 the blood of bulls and of goats should take away sins.

5 Therefore when he cometh into the world, he saith,
 Sacrifice and offering thou hast not chosen, but a body hast
 6 thou prepared for me, Burnt-offerings and *sacrifices* for
 7 sin thou hast not delighted in. Then I said, Lo, I come
 (in the volume of the book it is written of me) to do thy
 8 will, O God. Above when he said, Sacrifice and offering,
 and burnt-offerings, and *offering* for sin thou hast not
 chosen, neither delighted in, which are offered according
 9 to the law; Then said he, Lo, I come, to do thy will.
 He taketh away the first, that he may establish the second:
 10 By which will we are sanctified, through the offering of
 11 the body of Jesus Christ once for all. And indeed every
 priest standeth daily ministering and offering often the
 12 same sacrifices, which can never take away sins: But he
 having offered one sacrifice for sins, for ever sat down at
 13 the right-hand of God, From thence waiting till his ene-
 14 mies be made his footstool. For by one offering he hath
 perfected for ever them that are sanctified.

15 And *this* the Holy Ghost also testifieth to us, after he
 16 said before, This *is* the covenant which I will make with
 them after those days, saith the Lord: I will put my laws
 17 into their hearts, and writethem on their minds, And their
 18 sins, and their iniquities will I remember no more. Now
 where remission of these *is*, *there is* no more offering for
 sin.

19 **H**AVING therefore, brethren, free liberty to enter
 20 into the holiest by the blood of Jesus, By a new
 and living way, which he hath consecrated for us through
 21 the veil, that is, his flesh, And *having* a great high-priest,
 22 over the house of God: Let us draw near with a true heart
 in full assurance of faith, having our hearts sprinkled
 from an evil conscience, and our bodies washed with pure
 23 water. Let us hold fast the profession of our hope with-
 24 out wavering (for he *is* faithful that hath promised) And
 let us consider one another, to provoke *one another* to love
 and

25 and to good works: Not forsaking the assembling ourselves together, as the manner of some *is*; but exhorting *one another*, and so much the more, as ye see the day approaching.

26 **F**OR when we sin wilfully after having received the knowledge of the truth, there remaineth no more
 27 sacrifice for sins, But a certain fearful looking out for Judgment and fiery indignation, which is ready to devour
 28 the adversaries. He that despised the law of Moses, died without mercy, under two or three witnesses. Of how
 29 much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, by which he hath been sanctified, an unholy thing, and done despite to the
 30 spirit of grace? For we know him that hath said, Vengeance *is* mine; I will recompense; and again, The Lord will judge his people. *It is* a fearful thing to fall into
 31 the hands of the living God. But call ye to mind the former days, in which, after ye were enlightened,
 32 ye endured so great a conflict of sufferings: Partly being made a gazing-stock, both by reproaches and afflictions, partly being partakers with them who were so
 33 treated. For ye sympathized with my bonds, and received with joy the spoiling of your goods, knowing that ye have for yourselves in heaven a better and an enduring
 34 substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, having done the will of God, ye
 35 may receive the promise. For yet a very little while, and he that cometh will come, and will not tarry.
 36 Now the just shall live by faith; but if he draw back, my soul hath no pleasure in him. But we are not of them who draw back to perdition, but of them that believe to the saving of the soul.

XI. **N**OW faith is the subsistence of things hoped for,
 2 the evidence of things not seen. And by it the
 3 elders obtained a *good* testimony. Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were made of things
 4 which do not appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained a testimony that he was righteous, God testifying of his
 5 gifts: and by it, being dead, he yet speaketh. By faith Enoch was translated so as not to see death, and was not found, because God had translated him; for before his

bear the sins of many, will appear the second time, without sin, to them that look for him, unto salvation. For the law having a shadow of good things to come, not the very image of the things, can never with the same sacrifices which they offer year by year continually, make the comers thereunto perfect. Otherwise would they not have ceased to be offered? Because the worshippers, having been once purged, would have had no more consciousness of sins. But in those *sacrifices*, there is a commemoration of sins every year. For it is impossible, that the blood of bulls and of goats should take away sins.

Therefore when he cometh into the world, he saith, Sacrifice and offering thou hast not chosen, but a body hast thou prepared for me, Burnt-offerings and *sacrifices* for sin thou hast not delighted in. Then I said, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering, and burnt-offerings, and *offering* for sin thou hast not chosen, neither delighted in, which are offered according to the law; Then said he, Lo, I come, to do thy will. He taketh away the first, that he may establish the second: By which will we are sanctified, through the offering of the body of Jesus Christ once for all. And indeed every priest standeth daily ministering and offering often the same sacrifices, which can never take away sins: But he having offered one sacrifice for sins, for ever sat down at the right-hand of God, From thence waiting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.

And *this* the Holy Ghost also testifieth to us, after he said before, This is the covenant which I will make with them after those days, saith the Lord: I will put my laws into their hearts, and writethem on their minds, And their sins, and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.

HAVING therefore, brethren, free liberty to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us through the veil, that is, his flesh, And *having* a great high-priest, over the house of God: Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our hope without wavering (for he is faithful that hath promised) And let us consider one another, to provoke one another to love and

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 30 spirit of grace? For we know him that hath said, Ven-
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 32 the hands of the living God. But call ye to mind the former days, in which, after ye were enlightened,
 33 ye endured so great a conflict of sufferings: Partly being made a gazing-stock, both by reproaches and afflictions, partly being partakers with them who were so
 34 treated. For ye sympathized with my bonds, and received with joy the spoiling of your goods, knowing that ye have for yourselves in heaven a better and an enduring
 35 substance. Cast not away therefore your confidence,
 36 which hath great recompence of reward. For ye have need of patience, that, having done the will of God, ye
 37 may receive the promise. For yet a very little while, and he that cometh will come, and will not tarry.
 38 Now the just shall live by faith; but if he draw back, my
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 4 which do not appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained a testimony that he was righteous, God testifying of his
 5 gifts: and by it, being dead, he yet speaketh. By faith Enoch was translated so as not to see death, and was not found, because God had translated him; for before his

6 translation he had a testimony that he pleased God. But without faith *it is impossible* to please *him*; for he that cometh to God, must believe that he is, and *that* he is a
 7 rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his household, by which he condemned the world, and became
 8 heir of the righteousness which is by faith. By faith Abraham, being called to go out into the place which he was to receive for an inheritance, obeyed and went out,
 9 though he knew not whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tents with Isaac and Jacob, the joint-heirs of
 10 the same promise. For he looked for the city which hath
 11 foundations, whose builder and former *is* God. By faith Sarah also herself received power to conceive seed, even when she was past age, because she accounted him faithful
 12 who had promised. Therefore there sprang even from one, and him as it were dead, *a posterity* as the stars in heaven for multitude, and as the sand which is on the
 13 sea-shore innumerable. All these died in faith, not having received the promises, but having seen them afar off, and embraced *them*, and confessed that they were strangers and
 14 sojourners on the earth. For they who speak thus, shew
 15 plainly, that they seek their own country. And truly if they had been mindful of that from which they came
 16 out, they might have had opportunity to return. But now they desire a better *country*, that is, a heavenly: therefore God is not ashamed to be called their God; for
 17 he hath prepared a city for them. By faith Abraham, being tried, offered up Isaac; yea, he that had received
 18 the promises, offered up his only begotten *son*. Of whom
 19 it had been said, In Isaac shall thy seed be called: Accounting that God was able even to raise *him* from the dead; from whence also he did receive him in a figure.
 20 By faith Isaac blessed Jacob and Esau, concerning things
 21 to come. By faith Jacob when dying blessed each of the sons of Joseph and worshipped, *bowing down* on the top
 22 of his staff. By faith, Joseph, when dying, made mention of the children of Israel, and gave charge concerning
 23 his bones. By faith Moses, when he was born, was hid three months, by his parents, because they saw he was a beautiful child, and they were not afraid of the king's com-
 24 mandment. By faith Moses when he was grown up, refused to be called the son of Pharaoh's daughter, Choosing
 25 rather to suffer affliction with the people of God, than to enjoy
 enjoy

26 enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt :
 27 for he looked off unto the recompence of reward. By faith he left Egypt, not fearing the wrath of the king ; for
 28 he endured as seeing him that is invisible. By faith he celebrated the passover, and the pouring out of the blood, that he who destroyed the first-born might not touch
 29 them. By faith they passed through the Red Sea, as by dry land, which the Egyptians trying to do, were drowned.
 30 By faith the walls of Jericho, having been compassed seven days, fell down. By faith Rahab the harlot did not perish with them that believed not, having received the spies with peace. And what shall I say more ? For the time would fail me, to discourse of Gideon, and Barak, and Sampson, and Jephthah, and
 33 David, and Samuel, and the prophets ? Who by faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of the lions. Quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, became valiant in fight, put
 35 to flight armies of the aliens ; Women received their dead raised to life again ; others were tortured, not accepting deliverance, that they might obtain a better resurrection.
 36 And others had trial of mockings and scourging, yea, moreover of bonds and imprisonment. They were stoned, were sawn asunder, were tempted, were destitute,
 38 afflicted, tormented : (Of whom the world was not worthy) they wandered in deserts, and mountains, and dens, and caves of the earth. And all these having obtained a good testimony through faith, did not receive the promise, God having provided some better thing for us, that they might not be perfected without us.

XII. Wherefore, let us also, being encompassed with so great a cloud of witnesses, lay aside every weight, and the sin which easily besetteth us, and run with patience the race
 2 that is set before us. Looking to Jesus, the author and finisher of *our* faith ; who, for the joy that was set before him, endured the cross, despising the shame, and is
 3 set down at the right-hand of the throne of God. For, consider him that endured such contradiction from sinners against himself, lest ye be weary and faint in your
 4 minds. Ye have not resisted unto blood, striving against sin. And yet ye have forgotten the exhortation which
 5 speaketh to you as to sons, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked
 6 of him. For, whom the Lord loveth, he chasteneth, and

- 7 scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons : for what
 8 son is there whom his father chasteneth not ? But if ye are without chastening, of which all are partakers, then are
 9 ye bastards, and not sons. Now if we have had fathers of our flesh, who corrected us, and we revered *them* :
 Shall we not much rather be in subjection to the Father of
 10 spirits, and live ? For they, verily, for a few days chastened us as they thought good : but he for our profit, that we
 11 may be partakers of his holiness. Now all chastening for the present is assuredly not joyous, but grievous ; yet afterwards it yieldeth the peaceable fruit of righteousness
 12 to them that are exercised thereby. Wherefore Lift up
 13 the hands that hang down, and the feeble knees ; And make straight paths for your feet, that the lame be not
 14 turned out of the way, but rather healed. Follow peace with all men, and holiness, without which no man shall
 15 see the Lord : Looking diligently, lest any one fall from the grace of God, lest any root of bitterness springing up
 16 trouble *you*, and thereby many be defiled : Lest *there be* any fornicator or profane person, as Esau, who for one
 17 meal gave away his birth-right : For ye know that afterward, even when he desired to inherit the blessing, he was rejected : for he found no place for repentance, though he sought it diligently with tears.
 18 For, ye are not come to the mountain that could be touched, and the burning fire, and the thick cloud, and
 19 darkness, and tempest, And the sound of a trumpet, and the voice of words ; which they that heard intreated, that
 20 no more might be spoken to them. For they could not bear that which was commanded, If even a beast touch the
 21 mountain, let it be stoned. And so terrible was the appearance, *that* Moses said, I exceedingly fear and trem-
 22 ble. But ye are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company, To the general assembly of angels, and
 23 to the church of the first-born, who are inrolled in heaven, and to God the judge of all, and to the spirits of just men
 24 made perfect, And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than *that of* Ab-l.
 25 See that ye refuse not him that speaketh : for if they escaped not, who refused him that delivered the oracle on earth, much more *shall not* we, who turn away from him
 26 *that speaketh* from heaven : Whose voice then shook the earth : but now he has promised, saying, Yet once more I will

- I will shake, not only the earth, but also the heaven.
 27 And this *word*, yet once more sheweth the removal of the things which are shaken, as being made, that the things
 28 which are not shaken, may remain. Therefore let us receiving a kingdom which cannot be shaken, hold fast the grace, whereby we may serve God acceptably, with reverence and godly fear. For our God *is* a consuming fire.

- XIII. **L**ET brotherly love continue. Forget not
 1, 2 hospitality, for hereby some have entertained
 3 angels unawares. Remember them that are in bonds, as being bound with them, *and* them that suffer
 4 adversity, as being yourselves also in the body. Marriage *is* honourable in all men, and the bed undefiled: but
 5 whoremongers and adulterers God will judge. *Let your disposition be* without covetousness: *be* content with the things that are present; for he hath said, No, I will not
 6 leave thee: verily I will not forsake thee. So that we may say, The Lord is my helper; I will not fear what man can do unto me.
 7 Remember them that had the rule over you, who spake to you the word of God, whose faithfellow, considering
 8 the end of their conversation. Jesus Christ *is* the same yesterday, and to-day, and for ever. Be not carried about with various and strange doctrines; for *it is* good, that the heart be established with grace, not with meats, in which they that have walked have not been profited.
 10 We have an altar, whereof they have no right to eat who
 11 serve the tabernacle. For the bodies of those animals, whose blood is brought into the holy place by the high-
 12 priest for sin, are burnt without the camp. Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate. - Let us then go forth to
 14 him without the camp, bearing his reproach. For we have here no continuing city; but we seek one to come.
 15 By him therefore let us offer the sacrifice of praise continually to God, that is, the fruit of *our* lips, giving thanks
 16 to his name. But to do good, and to distribute, forget not; for with such sacrifices God is well pleased.
 17 Obey them that have the rule over you, and submit yourselves; for they watch over your souls, as they that shall give account; that they may do this with joy, and
 18 not with groans; for that *is* unprofitable for you. Pray for us; for we trust we have a good conscience, desiring
 19 to behave ourselves well in all things. And I beseech you to do this, the more earnestly, that I may be restored to you the sooner.

- 20 **N**OW the God of peace, who brought again from the dead the great shepherd of the sheep, our Lord Jesus, by the blood of the everlasting covenant,
 21 Make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight through Christ Jesus; to whom *be* glory for ever and ever. Amen.
 22 I beseech you, brethren, suffer the word of exhortation,
 23 for I have written a letter to you in few words. Know that *our* brother Timotheus is set at liberty, with whom,
 24 if he come soon, I will see you. Salute all them that have the rule over you, and all the saints. They of Italy
 25 salute you. Grace *be* with you all.

The General Epistle of St. J A M E S.

THIS is supposed to have been written by *James* the son of *Alpheus*, the brother, or kinsman of our Lord. It is called a *General* epistle, because written not to a particular person or church, but to all the converted *Israelites*. Herein the apostle reproves that Antinomian spirit, which had even then infected many, who had perverted the glorious doctrine of justification by faith, into an occasion of licentiousness. He likewise comforts the true believers under their sufferings, and reminds them of the judgments that were approaching.

It has three parts :

- | | |
|--|-------------|
| I. The inscription, | Ch. i. 1 |
| II. The exhortation, | |
| 1. To patience, enduring outward, conquering inward temptations | 2—15 |
| 2. Considering the goodness of God, to be swift to <i>hear</i> , slow to <i>speak</i> , slow to <i>wrath</i> . | 16— 8 |
| And these three are, | |
| 1. Proposed : | 19—21 |
| 2. Treated of at large | |
| <i>a.</i> Let <i>Hearing</i> be joined with practice, | 22—26 |
| particularly with bridling the tongue, | 26 |
| with mercy and purity, | 27 |
| without respect of persons, | C. ii. 1—13 |
| | and |

and so faith universally with works :

14—26

b. Let the *speech* be modest :

C. iii. 1—12

c. Let *anger*, with all the other

passions be restrained,

13—C. iv. 1—17

3. To patience again :

a. Confirmed by the coming of the

judge, in which draws near

The calamity of the wicked,

C. v. 1—6

The deliverance of the righteous,

7—12

b. Nourished by prayer,

13—18

III. The Conclusion.

19, 20

St. J A M E S.

I. **J**AMES a servant of God, and of the Lord Jesus
Christ, to the twelve tribes which are scattered
abroad, greeting.

2 **M**Y brethren, count it all joy, when ye fall into
3 divers temptations, Knowing that the trying of
4 your faith worketh patience. But let patience have its
perfect work, that ye may be perfect and entire, wanting
5 nothing. If any of you want wisdom, let him ask of
God, who giveth to all men liberally and upbraideth not,
6 and it shall be given him. But let him ask in faith,
nothing doubting ; for he that doubteth is like a wave of
7 the sea, driven with the wind and tossed. For let not
that man think that he shall receive any thing from the
8 Lord. A double-minded man is unstable in all his ways.
Let the brother of low degree rejoice in that he is
9 exalted : But the rich, in that he is made low ; because as
10 the flower of the grass he shall pass away. For the sun
11 arose with a scorching heat, and withered the grass, and
the flower fell off, and the beauty of its form perished ; so
12 also shall the rich man fade away in his ways. Happy is
the man that endureth temptation : for when he hath
been proved, he shall receive the crown of life, which the
13 Lord hath promised to them that love him. Let no man
who is tempted say, I am tempted of God : for God can-
not be tempted with evil, neither tempteth he any man.
14 But every man is tempted, when he is drawn away by his
own desire, and enticed. Then desire having conceived,
15 bringeth forth sin ; and sin, being perfected, bringeth
forth death.

Do

16 Do not err, my beloved brethren. Every good gift
 17 and every perfect gift is from above, descending from the
 18 Father of lights, with whom is no variableness, neither
 19 shadow of turning. Of his own will begat he us by the
 20 word of truth, that we might be a kind of first-fruits of
 21 his creatures. Wherefore, my beloved brethren, let
 every man be swift to hear, slow to wrath. For the wrath
 of man worketh not the righteousness of God. There-
 fore laying aside all the filthiness and superfluity of wicked-
 ness, receive with meekness the engrafted word, which
 is able to save your souls.

22 **B**UT be ye doers of the word, and not hearers only,
 23 deceiving yourselves. For if any one be a hearer
 of the word, and not a doer, he is like a man beholding
 24 his natural face in a glass. For he beheld himself, and
 went away, and immediately forgot what manner of man
 25 he was. But he that looketh diligently into the perfect
 law, *the law of liberty*, and continueth *therein*, this man
 being not a forgetful hearer, but a doer of the work, this
 26 man shall be happy in his doing. If any one be ever so
 religious, and bridleth not his tongue, but deceiveth his
 27 own heart, this man's religion is vain. Pure religion and
 undefiled before God, even the Father, is this, To visit the
 fatherless and widows in their affliction, *and* to keep him-
 self unspotted from the world.

II. My brethren, hold not the faith of our Lord Jesus Christ,
 2 *the Lord of glory*, with respect of persons. For, if there
 come unto your assembly a man with gold rings, in fine
 apparel, and there come in also a poor man in ditty
 3 raiment, And ye look upon him that weareth the fine
 apparel, and say to him, Sit thou here in a good place, and
 4 say to the poor man, Stand thou there, or Sit thou here
 under my foot-stool, Ye distinguish not in yourselves, but
 are become evil-reasoning judges. Hearken, my beloved
 5 brethren. Hath not God chosen the poor of this world,
 rich in faith, and heirs of the kingdom, which he hath
 6 promised to them that love him? But ye have disgraced
 the poor. Do not the rich oppress you and drag you to
 7 the judgment-seats? Do they not blaspheme that worthy
 8 name by which ye are called? If ye fulfil the royal law
 (according to the Scripture) Thou shalt love thy neigh-
 9 bour as thyself, ye do well. But if ye have respect of
 persons, ye commit sin, being convicted by the law as
 10 transgressors. For whosoever shall keep the whole law,
 11 but offend in one point, is become guilty of all; For he
 that said, Do not commit adultery, said also, do not com-
 mit

mit murder. If then thou commit no adultery, yet if thou commit murder, thou art become a transgressor of the law. So speak ye, and so act, as they that shall be judged by the law of liberty. For judgment without mercy *shall be* to him that had shewed no mercy: but mercy glorieth over judgment.

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can *that* faith save him? If a brother or a sister be naked, and want daily food, And one of you say to them, Depart in peace: be ye warmed and filled, but give them not the things needful for the body, what doth it profit? So likewise faith, if it hath not works, is dead in itself. But one will say, Thou hast faith, and I have works. Shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest there is one God: thou doest well: the devils also believe and tremble. But art thou willing to know, O empty man, that the faith *which is* without works is dead? Was not Abraham our father justified by works, when he had offered up Isaac his son upon the altar? Thou seest that faith wrought together with his works, and by works was faith made perfect. And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness: and he was called the friend of God. Ye see then, that a man is justified by works, and not by faith only. In like manner was not Rahab the harlot also justified by works, having received the messengers, and sent them out another way? Therefore as the body without the spirit is dead, so the faith *which is* without works is dead also.

III. **M**Y brethren, be not many teachers, knowing that we shall receive greater condemnation. For in many things we all offend. If any one offend not in word, the same *is* a perfect man able also to bridle the whole body. Behold we put bridles into the mouths of horses, that they may obey us, and we turn about their whole body. Behold also the ships, though they are so large, and driven by fierce winds, yet are turned about by a very small helm whithersoever the steersman listeth. So the tongue also is a little member, yet boasteth great things. Behold how much matter a little fire kindleth. (And the tongue *is* a fire, a world of iniquity:) so is the tongue among the members, which defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell. Every kind both of wild beasts and of birds,

- birds, both of reptiles and things in the sea, is tamed, and
 8 hath been tamed by mankind. But the tongue can no
 man tame : *it is* an unruly evil, full of deadly poison.
 9 Therewith blest we God even the Father, and therewith
 10 curse we men, made after the likeness of God. Out of
 the same mouth proceedeth blessing and cursing. My
 brethren, these things ought not so to be. Doth a foun-
 tain send out of the same opening sweet *water* and bitter ?
 11 Can a fig-tree, my brethren, bear olives, or a vine, figs ?
 12 Neither *can* a fountain yield salt water and fresh.
 13 Who *is* a wise and knowing man among you ? Let
 him shew by a good conversation his works with meek-
 14 ness of wisdom. But if ye have bitter zeal and strife in
 your hearts, do not glory and lie against the truth.
 15 This is not the wisdom which descendeth from above, but
 16 *is* earthly, animal, devilish ; For where bitter zeal and
 17 strife *is*, there is unquietness and every evil work. But
 the wisdom that is from above is first pure, then peace-
 able, gentle, easy to be intricated, full of mercy and good
 18 fruits, without partiality, and dissimulation. And the
 fruit of righteousness is sown in peace for them that make
 peace.
- IV. From whence *come* wars and fightings among you ? *Is*
 it not hence, from your pleasures that war in your mem-
 2 bers ? Ye desire and have not, ye kill and envy, and can-
 not obtain ; ye fight and war : yet ye have not, because
 3 ye ask not. Ye ask and receive not, because ye ask
 4 amiss, that ye may expend it on your pleasures. Ye
 adulterers and adulteresses, know ye not, that the friend-
 ship of the world is enmity against God ? Whosoever
 therefore desireth to be a friend of the world is an enemy
 5 of God. Do ye think, that the Scripture saith in vain,
 6 The Spirit that dwelleth in us lusteth against envy ? But
 he giveth greater grace : therefore it saith, God resisteth
 7 the proud, but giveth grace to the humble. Submit your-
 selves, therefore, to God ; resist the devil, and he will
 8 flee from you. Draw nigh to God, and he will draw
 nigh unto you : cleanse *your* hands, ye sinners, and purify
 9 *your* hearts, ye double-minded. Be afflicted, and mourn,
 and weep ; let your laughter be turned into mourning, and
 10 *your* joy into heaviness. Humble yourselves before the
 Lord, and he will lift you up.
- 11 Speak not evil one of another, brethren. He that
 speaketh evil of his brother, and judgeth his brother,
 speaketh evil of the law, and judgeth the law. But if
 thou judgest the law, thou art not a doer of the law, but
 a judge.

12 a judge. There is one law-giver that is able to save and to destroy: Who art thou that judgest another?

13 Come now, ye that say, To-day or to-morrow we will go to such a city, and continue there a year, and traffick, and get gain: Who know not what *shall be* on the morrow; for what *is* your life? It is a vapour that appeareth for a little time, and then vanisheth away:

15 Instead of your saying, If the Lord will, we shall both live, and do this or that. But now ye glory in your boastings: all such glory is evil. Therefore to him that knoweth to do good, and doth it not, to him it is sin.

V. **C**OME now, ye rich, weep and howl for your miseries that are coming *upon you*. Your riches are corrupted, and your garments are become moth-eaten.
3 Your gold and silver is cankered, and the canker of them will be a testimony against you, and will eat your flesh as fire: ye have laid up treasure in the last days. Behold the hire of your labourers who have reaped your fields, which is kept back by you, crieth: and the cries of them who have gathered in your harvest are entered into the ears of the Lord of sabaoth. Ye have lived delicately and luxuriously on earth: ye have cherished your hearts, as in a day of sacrifice. Ye have condemned, ye have killed the just: he doth not resist you. Be patient, therefore, brethren, till the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath patience for it, till he receives the former and latter rain. Be ye also patient, stablish your hearts: for the coming of the Lord is nigh. Murmur not one against another, brethren, lest ye be condemned; behold the judge standeth before the door. Take, my brethren, the prophets, who spoke in the name of the Lord, for an example of suffering affliction, and patience. Behold, we count them happy that endured. Ye have heard of the patience of Job, and have seen the end of the Lord; for the Lord is full of compassion and of tender mercy. But above all things, my brethren, swear not, neither by heaven, nor by earth, nor by any other oath; but let your yea be yea, and your nay nay, lest ye fall under condemnation.

13 Is any among you afflicted? let him pray. Is any
14 cheerful? let him sing psalms. Is any among you sick? let him call for the elders of the church, and let them pray over him, having anointed him with oil in the name of the Lord; And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed

- 16 ted sins, they shall be forgiven him. Confess *your* faults one to another, brethren, and pray one for another, that ye may be healed: the fervent prayer of a righteous
- 17 man availeth much. Elijah was a man of like passions with us; and he prayed earnestly that it might not rain: and it rained not on the land for three years and six
- 18 months. And he prayed again, and the heaven gave rain, and the land brought forth her fruit.
- 19 **B**RETHREN, if any one among you err from the
- 20 truth, and one convert him, Let him know, that he who converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins.

The First Epistle General of St. P E T E R.

THERE is a wonderful weightiness, and yet liveliness, and sweetness in the epistles of St. *Peter*. His design in both is, to *stir up the minds* of those to whom he writes *by way of remembrance*, (2 Pet. iii. 1. and to guard them, not only against error, but also, against doubting, ch. v. 12.) This he does by reminding them of that glorious grace, which God had vouchsafed them through the gospel, by which believers are inflamed to bring forth the fruits of faith, hope, love, and patience.

The parts of this epistle are three:

- | | |
|---|--------------|
| I. The inscription, | C. i. 1, 2 |
| II. The stirring up of them to whom he writes: | |
| 1. As born of God, Here he recites and interweaves alternately both the benefits of God toward believers, and the duties of believers toward God. | |
| 1. God hath regenerated us to a living <i>hope</i> , to an eternal inheritance, | 3—12 |
| Therefore <i>hope</i> to the end; | 13 |
| 2. As obedient children bring forth the fruit of <i>faith</i> to your heavenly father: | 14—21 |
| 3. Being purified by the spirit <i>love</i> with a pure heart, | 22—C. ii. 10 |
| 2. As strangers in the world, <i>abstain</i> from fleshly desires: | 11 |
| | And |

Ch. i 1—6. I. St. P E T E R. 377

And shew your faith by

1. A good *conversation*, 12

a. In particular

Subjects, 13—17

Servants, after the example of

Christ, 18—25

Wives, C. iii. 1—6

Husbands : 7

b. In general, all : 8—15

2. A good *profession*,

a. By readiness to give an answer to every one, 15—22

b. By shunning evil company

C. iv. 1—6

(This part is enforced by what Christ both did and suffered, from his passion to his coming to judgment)

c. By the exercise of Christian virtues, and by a due use of miraculous gifts, 7—11

3. As fellow-heirs of glory *sustain* adversity: let each do this,

1. In general as a Christian, 12—19

2. In his own particular state,

C. v. 1—11

(The title *beloved* divides the second part from the first, C. ii. 11. and the third from the second, C. iv. 12.)

III The conclusion : 12—14

I. St. P E T E R.

I. **P**ETER an apostle of Jesus Christ to the sojourners
2 scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect (according to the foreknowledge of God the Father) through sanctification of the spirit unto obedience, and sprinkling of the blood of Jesus Christ. Grace and peace be multiplied unto you.

3 **B**LESSED be the God and Father of our Lord Jesus
Christ, who, according to his abundant mercy, hath regenerated us to a living hope, by the resurrection
4 of Jesus Christ from the dead, To an inheritance incorruptible and undefiled, and that fadeth not away, reserved
5 in heaven for you, Who are kept by the power of God through faith unto salvation, ready to be revealed in the
6 last time. Wherein ye greatly rejoice, though now for a little

little while, (if need be) ye are in heaviness through
 7 manifold temptations : That the trial of your faith, *which*
 is much more precious than gold, (that perisheth, though
 it be tried with fire) may be found unto praise, and honour,
 8 and glory, at the revelation of Jesus Christ, Whom
 having not seen, ye love : in whom though ye see *him* not,
 yet believing, ye now rejoice with joy unspeakable and
 9 full of glory. Receiving the end of your faith, the sal-
 10 vation of your souls Of which salvation the prophets,
 who prophesied of the grace of God toward you, enquired
 11 and searched diligently, Searching what and what manner
 of time the Spirit of Christ which was in them signified,
 when he testified before hand the sufferings of Christ and
 12 the glories that were to follow. To whom it was revealed,
 that not for themselves, but for us they ministered the
 things which have been now declared to you by them
 that have preached the gospel to you, with the Holy
 Ghost sent down from heaven : which things angels
 13 desire to look into. Wherefore gird up the loins of
 your mind, be watchful and hope perfectly for the grace
 that shall be brought to you at the revelation of Jesus
 Christ.
 14 As obedient children, conform not yourselves to your
 15 former desires, in your ignorance ; But as he who hath
 called you is holy, so be ye yourselves also holy in all
 16 manner of conversation : For it is written, Be ye holy ; for
 17 I am holy. And if ye call on the Father, who without
 respect of persons judgeth according to every man's work,
 18 pass the time of your sojourning in fear : Seeing ye know
 ye were not redeemed with corruptible things, as silver
 and gold, from your vain conversation delivered by
 19 tradition from your fathers, But with the precious blood
 of Christ, as of a lamb without blemish and without spot,
 20 Who verily was foreknown before the foundation of the
 21 world, but was made in the last times for you, Who
 through him believe in God, that raised him from the
 dead, and gave him glory, that your faith and hope might
 be in God.
 22 Having purified your souls by obeying the truth through
 the Spirit unto unfeigned love of the brethren, love one
 23 another with a pure heart fervently : Being born again,
 not by corruptible seed, but incorruptible, through the
 24 word of God which liveth and abideth for ever. For all
 flesh is grass, and all the glory of it as the flower of grass : The
 25 grass is withered, and the flower is fallen off ; But the word
 of the Lord endureth for ever. And this is the word which

11. is preached to you in the gospel. Wherefore laying aside all wickedness, and all guile and dissimulation, and envies
 2 and all evil-speakings, As new-born babes, desire the sincere milk of the word, that ye may grow thereby: Since
 3 ye have tasted that the Lord is gracious: To whom coming, *as unto* a living stone, rejected indeed by men,
 4 but chosen of God, *and* precious, Ye also as living stones are built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through
 5 Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious, and he that believeth on him shall not be con-
 6 founded. Therefore to you who believe, *he is* precious; but as to them who believe not, The stone which the
 7 builders rejected, is become the head of the corner, And a stone of stumbling, and a rock of offence *to them* who stumble, not believing the word, whereunto also they were
 8 appointed. But ye *are* a chosen race, a royal priesthood, a holy nation, a purchased people, that ye may shew forth the virtues of him who hath called you out of darkness
 9 into his marvellous light: Who in time past *were* not a people, but now *are* the people of God; who had not obtained mercy, but now have obtained mercy.

11 **B**ELOVED, I beseech *you*, as sojourners and pilgrims, abstain from fleshly desires, which war against the
 12 soul, Having your conversation honest amongst the Gentiles, that wherein they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Be subject to every ordinance of man for the Lord's sake, whether it be to
 13 the king as supreme, Or to governors, as sent by him, for the punishment of evil-doers, and the praise of them
 14 that do well. For so is the will of God, that by well-doing ye may put to silence the ignorance of foolish men:
 15 As free, yet not having your liberty for a cloak of wickedness, but as the servants of God. Honour all men, love
 16 the brotherhood, fear God, honour the king. Servants, be subject to *your* masters with all fear, not only to the
 17 good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God,
 18 endure grief, though he suffer wrongfully. For what glory *is it*, if when ye commit faults and are buffeted, ye take it patiently? But if when ye do well, and yet suffer,
 19 ye take it patiently, this *is* acceptable with God. For even hereunto are ye called; for Christ also suffered for us, leaving you an example, that ye might follow his
 20 steps:

22 steps: Who did no sin, neither was guile found in his
 23 mouth: Who when he was reviled, reviled not again;
 when he suffered, he threatened not, but committed *himself*
 24 to him that judgeth righteously; Who himself bore our
 sins in his own body on the tree, that we being dead to
 sin, might live to righteousness; by whose stripes ye
 25 were healed. For ye were as sheep going astray, but are
 now returned to the Shepherd and Bishop of your
 souls.

III. In like manner, ye wives, be subject to your own
 husbands, that if any obey not the word, they also may,
 without the word, be won by the deportment of the
 2 wives. Beholding your chaste deportment *joined* with
 3 fear: Whose adorning let it not be the outward *adorning*
 of curling the hair, and of wearing gold, or of putting on
 4 apparel, But the hidden man of the heart, in the incor-
 ruptible *ornament* of a meek and quiet spirit, which in the
 5 sight of God is of great price. For thus the holy women
 also of old time, who trusted in God, adorned themselves,
 6 being subject to their own husbands, As Sarah obeyed
 Abraham, calling him lord, whose children ye are while
 7 ye do well, and are not afraid with any amazement. In
 like manner, ye husbands, dwell according to knowledge
 with *the woman*, as the weaker vessel; giving them honour,
 as being also joint-heirs of the grace of life, that your
 prayers be not hindered.

8 Finally *Be* ye all of one mind, sympathizing with each
 9 other, love as brethren, *be* pitiful, *be* courteous: Not ren-
 dering evil for evil, or railing for railing, but contrariwise
 blessing; knowing that ye are called to this, to inherit
 10 a blessing. For let him that desireth to love life, and to see
 good days, refrain his tongue from evil, and his lips that
 11 they speak no guile; Let him turn from evil, and do
 12 good: let him seek peace and pursue it. For the eyes of
 the Lord are over the righteous, and his ears *are open* to
 their prayer; but the face of the Lord *is* against them that
 13 do evil. And who *is* he that will harm you, if ye be
 14 followers of that which is good? But even if ye do suffer
 for righteousness sake, happy *are* ye; and fear ye not their
 15 fear, neither be ye troubled, But sanctify the Lord God in
 your hearts

AND *be* always ready to give an answer to every
 one that asketh you a reason of the hope that is in
 16 you, with meekness and fear: Having a good conscience,
 that wherein they speak against you as evil-doers, they
 may be ashamed who falsely accuse your good conversation

17 in Christ. For *it is* better, if the will of God be so, to
 18 suffer for well-doing than for evil-doing. For Christ also
 once suffered for sins, the just for the unjust, that he might
 bring us to God, being put to death in the flesh, but
 19 raised up to life by the spirit, By which likewise he went
 20 and preached to the spirits in prison, Who were disobedient of old, when the long-suffering of God waited in
 the days of Noah, while the ark was preparing, wherein
 few, that is, eight persons were carried safely through the
 21 water : The antitype whereof, baptism, now saveth us,
 (not the putting away the filth of the flesh, but the answer
 of a good conscience toward God) by the resurrection of
 22 Jesus Christ, Who being gone into heaven, is on the right-
 hand of God, angels and authorities, and powers being
 subjected to him.

IV. Seeing then Christ hath suffered for us in the flesh, arm
 yourselves also with the same mind : (for he that hath
 2 suffered in the flesh hath ceased from sin. That ye may no
 longer live the rest of *your* time in the flesh, to the desire
 3 of men, but to the will of God. For the time of life that
 is past sufficeth to have wrought the will of the Gentiles,
 when ye walked in lasciviousness, evil desires, excess of
 wine, banquetings, revellings, and abominable idolatries.
 4 Wherein they think it strange, that ye run not with them
 to the same profusion of riot, by speaking evil of *you*,
 5 Who shall give account to him that is ready to judge the
 6 living and the dead. For to this end was the gospel
 preached to them that are dead also, that they might be
 judged according to men in the flesh, but live according to
 God in the spirit.

7 But the end of all things is at hand ; be ye therefore
 8 sober, and watch unto prayer. And above all things,
 have fervent love to each other ; for love covereth a multi-
 9 tude of sins. Use hospitality one to another without
 10 murmuring. As every one hath received a gift, *so* minist-
 ter it one to another, as good stewards of the manifold
 11 grace of God. If any man speak, *let him speak* as the
 oracles of God : if any man minister, *let him minister* as the
 ability which God supplieth, that God in all things
 may be glorified through Jesus Christ, whose is the glory
 and the might for ever and ever, Amen.

12 **B**ELOVED, wonder not at the burning which is
 among you, which is for your trial, as if a strange
 13 thing befall you ; But as ye partake of the sufferings of
 Christ, rejoice, that when his glory shall be revealed, ye
 14 may likewise rejoice with exceeding great joy. If ye
 are

are reproached for the name of Christ, happy *are ye* ; for the spirit of glory, and of God resteth upon you ; on their part he is blasphemed, but on your part he is glorified. But let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters. Yet if *any* suffer as a Christian, let him not be ashamed : but let him glorify God on this behalf. For the time *is come* for judgment to begin at the house of God : but if it begin at us, what *shall* the end *be* of them that obey not the gospel of God ? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ? Wherefore let them also that suffer according to the will of God, commit their souls *to him* in well-doing, as unto a faithful Creator.

V. The elders that are among you, I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, and likewise a partaker of the glory which shall be revealed, Feed the flock of God which is among you, overseeing it not by constraint, but willingly, not for filthy gain, but of a ready mind, Neither as lording over the heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive the crown of glory that fadeth not away. In like manner, ye younger, be subject to the elder, yea, being subject to each other, Be clothed with humility ; for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time : Casting all your care upon him ; for he careth for you. Watch : be vigilant ; for your adversary the devil, walketh about, as a roaring lion, seeking whom he may devour : Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Now the God of all grace, who hath called us by Christ Jesus to his eternal glory, after ye have suffered awhile, himself shall perfect, stablish, strengthen, settle you. To him *be* the glory and the might for ever and ever. Amen.

BY Silvanus, a faithful brother, as I suppose, I have written briefly to you, exhorting and adding my testimony, that this is the true grace of God wherein ye stand. The church that is at Babylon, elected together with you, saluteth you, and Mark, my son. Salute ye one another with a kiss of charity. Peace *be* with you all that are in Christ.

The Second Epistle General of St. PETER.

THE parts of this epistle, wrote not long before St. *Peter's* death, and the destruction of *Jerusalem*, with the same design as the former, are likewise three :

- | | |
|--|-------------|
| I. The inscription, | C. i. 1—2 |
| II. A farther stirring up of the minds of the believers, in which | |
| 1. He exhorts them, having received the precious gift, to give all diligence to <i>grow in grace</i> : | 3—11 |
| 2. To this he incites them | |
| 1. From the firmness of true teachers, | 12—21 |
| 2. From the wickedness of false teachers, | C. ii. 1—22 |
| 3. He guards them against impostors, | |
| 1. By confuting their error, | C. iii. 1—9 |
| 2. Describing the great day, adding suitable exhortations, | 10—14 |
| III. The conclusion, in which he | |
| 1. Declares his agreement with St. <i>Paul</i> , | 15, 16 |
| 2. Repeats the sum of the epistle, | 17, 18 |

II. St. P E T E R.

1. **S**IMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious
 2 faith with us, through the righteousness of our God and Saviour Jesus Christ, Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.
- 3 **A**S his divine power hath given us all things that pertain to life and godliness, through the knowledge of him that hath called us by glory and virtue,
 4 Through which he hath given us precious and exceeding great promises ; that by these, having escaped the corruption which is in the world through desire, ye may be-
 5 come partakers of the divine nature : For this very reason, giving all diligence, add to your faith courage, and to
 6 courage knowledge, And to knowledge temperance, and
 7 to temperance patience, and to patience godliness, And to godliness brotherly kindness, and to brotherly kindness
 8 love. For these being in you, and abounding, make you
 neither

neither slothful nor unfruitful in the knowledge of our

9 Lord Jesus Christ. But he that wanteth these is blind, not able to see afar off, having forgotten the purification
10 from his former sins. Wherefore, brethren, be the more diligent to make your calling and election firm: for if ye
11 do these things, ye shall never fall. For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 **W**HEREFORE I will not neglect always to remind you of these things, though ye know
13 them, and are established in the present truth; Yea, I think it right, so long as I am in this tabernacle, to stir you
14 up by reminding you: Knowing that shortly I must put off my tabernacle, even as our Lord Jesus Christ shewed
15 me. But I will endeavour, that ye may be able after my decease, to have these things always in remembrance.

16 For we have not followed cunningly-devised fables, while we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his
17 Majesty; For he received honour and glory from God the Father, when there came such a voice to him from the
18 excellent glory, This is my beloved Son, in whom I delight. And we being with him in the holy mountain,
19 heard this voice coming from heaven. And we have the word of prophecy more confirmed, to which ye do well that ye take heed, as to a lamp that shone in a dark place, till the day should dawn, and the morning-star arise in
20 your hearts: Knowing this before, that no Scripture prophecy is of private interpretation. For prophecy came
21 not of old by the will of men, but the holy men of God spake, being moved by the Holy Ghost.

II. But there were false prophets also among the people, as there shall likewise be false teachers among you, who will privately bring in destructive heresies, even denying the Lord that bought them, and bring upon themselves
2 swift destruction. And many will follow their pernicious ways, by means of whom the way of truth will be
3 evil spoken of. And through covetousness will they with feigned speeches make merchandise of you, whose judgment now of a long time lingereth not, and their destruction slumbereth not. For if God spared not the angels that sinned, but having cast them down to hell, delivered them into chains of darkness, to be reserved unto
4 judgment, And spared not the old world, (but he preserved Noah, the eighth person, a Preacher of righteousness) bringing a flood on the world of the ungodly:
And

- 6 And condemned the cities of Sodom and Gomorrah to destruction, turning *them* into ashes, setting them *as* an example to them that should afterwards live ungodly :
- 7 And delivered righteous Lot, grieved with the filthy behaviour of the wicked ; (For that righteous man dwelling among them, by seeing and hearing tormented his righteous soul from day to day with *their* unlawful deeds.)
- 9 The Lord knoweth how to deliver the godly out of temptation, and to reserve the unrighteous to the day of judgment to be punished. But chiefly them that walk after the flesh in the lust of uncleanness and despise government. Daring, self-willed, they are not afraid to rail at dignities :
- 11 Whereas angels, who are greater in strength and power, bring not a railing accusation against them before the
- 12 Lord. But these men, as natural brute beasts born to be taken and destroyed, speaking evil of the things they understand not, shall perish in their own corruption,
- 13 Receiving the reward of unrighteousness. They count it pleasure to riot in the day-time ; spots and blemishes, sporting themselves with their own deceivings, while
- 14 they feast with you, Having eyes full of adultery, and that cease not from sin ; ensnaring unstable souls, having a heart exercised with covetousness, accursed children :
- 15 Who have forsaken the right way and are gone astray, following the way of Balaam, *the son* of Bosor, who loved the reward of unrighteousness. But he had a rebuke for his iniquity : the dumb beast, speaking with
- 17 man's voice, forbade the madness of the prophet. These are fountains without water, clouds driven by a tempest, to whom the blackness of darkness is reserved for ever.
- 18 For by speaking swelling *words* of vanity, they ensnare in the desires of the flesh, in wantonness, those that were entirely escaped from them that live in error. While they promise them liberty, themselves are the slaves of corruption : for by whom a man is overcome, by him he is also
- 20 brought into slavery. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein and overcome, their last state is worse than the
- 21 first. For it had been better for them, not to have known the way of righteousness, than having known *it*, to turn
- 22 from the holy commandment delivered to them. But it has befallen them, according to the true proverb, The dog is turned to his own vomit, and the sow that was washed, to her wallowing in the mire.

- III. **T**HIS second epistle, beloved, I now write to you, in *both* which I stir up your pure minds by way
- 2 of remembrance. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and
 - 3 Saviour : Knowing this first, that there will come scoffers in the last days, walking after their own desires, And
 - 4 saying, Where is the promise of his coming ? For ever since the fathers fell asleep, all things continue as *they were*
 - 5 from the beginning of the creation. For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the
 - 6 water, and in the water, Through which the world that
 - 7 then was, being overflowed with water, perished. But the heavens and the earth that are now, are by his word treasured up, reserved unto fire, at the day of judgment
 - 8 and destruction of ungodly men. But, beloved, be not ye ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.
 - 9 The Lord is not slow concerning his promise, (though some count it slowness) but is long-suffering for your sake, not willing that any should perish, but that all should
 - 10 come to repentance. But the day of the Lord will come as a thief, in which the heavens shall pass away with a great noise, the elements shall melt with fervent heat, and the earth, and the works that are therein, shall be
 - 11 burnt up. Seeing then that all these things are dissolved, what manner of persons ought ye to be in all holy conver-
 - 12 sation and godliness. Looking for and hastning on *the* coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with
 - 13 fervent heat ? Nevertheless we look for new heavens and a new earth, according to his promise, wherein dwelleth
 - 14 righteousness. Wherefore, beloved, seeing ye look for these things, labour to be found of him in peace, without spot
 - 15 and blameless. And account the long-suffering of the Lord *is* salvation, as our beloved brother Paul also, accord-
 - 16 ing to the wisdom given him, hath written to you : As also in all his epistles, speaking therein of these things, in which are some things hard to be understood, which
 - the unlearned and unstable wrest, as *they do* also the other Scriptures, to their own destruction.
 - 17 Ye therefore, beloved, knowing *these things* before, beware, lest ye also being led away by the error of the
 - 18 wicked, fall from your own steadfastness : But grow in grace, and in the knowledge of our Lord and Saviour Jesus

Christ :

Christ: To him *be* the glory both now and to the day of eternity! Amen.

The First Epistle of St. JOHN.

THE great similitude, or rather sameness both of spirit and expression, which runs through St. *John's* gospel, and all his epistles, is a clear evidence of their being written by the same person. In this epistle he speaks not to any particular church, but to all the Christians of that age, and in them to the whole Christian church in all succeeding ages.

Some have apprehended, that it is not easy to discern the scope and method of this epistle. But if we examine it with simplicity, these may readily be discovered. St. *John* in this letter, or rather tract (for he was present with part of those to whom he wrote) has this apparent aim, to confirm the happy and holy communion of the faithful with God and *Christ*, by describing the marks of that blessed state,

The parts of it are three :

- | | |
|-----------------------|-------------|
| I. The preface | C. i. 1—4 |
| II. The tract itself, | 5—C. v. —12 |
| III. The conclusion, | 13—21 |

In the preface he shews the authority of his own preaching and writing, and expressly points out (ver. 3.) the design of his present writing. To the preface exactly answers the conclusion, more largely and explaining the same design, and recapitulating those marks, by *we know* thrice repeated (ch. v. 18, 19, 20.)

The tract itself has two parts, treating,

- | | |
|---|-----------------|
| I. Severally, | |
| 1. Of communion with the Father | C. i. 5—10 |
| 2. Of communion with the Son | C. ii. 1—12 |
| With a distinct application to fathers, young men, and little children, | 13—17 |
| Whereto is annext, an exhortation to abide in him, | 28—C. iii. 1—24 |
| That the fruit of his <i>manifestation</i> in the flesh, | |

may extend to his *manifestation* in glory.

3. Of the confirmation and fruit of this abiding through *the spirit*,

C. iv. 1—21

II. Conjointly,

Of the testimony of the *Father*, and *Son*, and *Spirit* : on which faith in *Christ* the being born of God, love to God and his children, the keeping his commandments, and victory over the world are founded,

C. v. 1—12

The parts frequently begin and end alike. Sometimes there is an allusion in a preceding part, and a recapitulation in the subsequent. Each part treats of a benefit from God, and the duty of the faithful derived therefrom by the most natural inferences.

I. St. J O H N.

- I. **T**HAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have beheld, and our hands have handled of the
 2 word of life : (For the life was manifested, and we saw it, and testify and declare to you the eternal life which was
 3 with the Father, and was manifested to us :) That which we have seen and heard declare we to you, that ye also may have fellowship with us ; and truly our fellowship is with
 4 the Father, and with his Son, Jesus Christ : And these things write we to you, that your joy may be full.
 5 **A**ND this is the message which we have heard of him and declare to you, that God is light, and
 6 in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie and do not
 7 the truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of
 8 Jesus Christ his Son cleanseth us from all sin. If we say, we have no sin, we deceive ourselves, and the truth is not
 9 in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteous-
 10 nels. If we say, we have not sinned, we make him a liar, and his word is not in us.

- II. **M**Y beloved children, I write these things to you, that ye may not sin. But if any one sin, we have an advocate with the Father, Jesus Christ the righteous,

- 2 ous, And he is the propitiation for our sins; and not for
ours only, but also for *the sins* of the whole world.
- 3 And hereby we know that we know him, if we keep his
4 commandments. He that saith, I know him, and keepeth
not his commandments, is a liar, and the truth is not in
5 him. But whoso keepeth his word, verily in him the
love of God is perfected: hereby we know that we are
6 in him. He that saith, he abideth in him, ought himself
7 also so to walk, even as he walked. Beloved, I write
not a new commandment to you, but the old command-
ment, which ye have had from the beginning; the old
8 commandment is the word which ye have heard from the
beginning. Again, I do write a new commandment to
you, which is true in him and in you: for the darkness is
9 past away, and the true light now shineth. He that saith,
he is in the light, and hateth his brother, is in darkness
10 until now. He that loveth his brother, abideth in the
11 light, and there is no occasion of stumbling in him: But
he that hateth his brother, is in darkness, and walketh in
darkness, and knoweth not whither he goeth, because
12 darkness hath blinded his eyes. I have written to you,
beloved children, because your sins are forgiven you for
his name sake.
- 13 I write to you, fathers, because ye have known him
that is from the beginning. I write to you, young men,
because ye have overcome the wicked one. I write to
you, little children, because ye have known the Father.
- 14 I have written to you, fathers, because ye have known him
that is from the beginning. I have written to you, young
men because ye are strong, and the word of God abideth
15 in you, and ye have overcome the wicked one. Love
not the world, neither the things that are in the world: if
any one love the world, the love of the Father is not in
16 him. For all that is in the world, the desire of the flesh,
and the desire of the eye, and the pride of life, is not of
17 the Father, but is of the world. And the world passeth
away, and the desire thereof; but he that doth the will of
18 God abideth for ever. Little children, it is the last time:
and as ye have heard that Antichrist cometh, *so* even now
there are many Antichrists, whereby we know that it is
19 the last time. They went out from us, but they were
not of us: for if they had been of us, they would have
continued with us: but *they went out*, that they might be
20 made manifest, that they were not all of us. But ye have
an anointing from the Holy One, and know all things.
- 21 I have not written to you, because ye know not the truth:

but because ye know it, and that no lie is of the truth. Who is that liar, but he that denieth that Jesus is the
 22 Christ? He is Antichrist who denieth the Father and the
 23 Son. Whosoever denieth the Son, he hath not the Father :
 he that acknowledgeth the Son, hath the Father also.
 24 Therefore let that abide in you which ye heard from the
 beginning : if that which ye heard from the beginning
 abide in you, ye also shall abide in the Son and in the
 25 Father. And this is the promise which he hath promised
 26 us, eternal life. These things have I written to you, con-
 27 cerning them that seduce you. But the anointing which
 ye have received of him, abideth in you, and ye need not
 that any should teach you, save as the same anointing
 teacheth you of all things, and is true, and is no lie ;
 and as it hath taught you, ye shall abide in him.
 28 And now, beloved children, abide in him, that when
 he shall appear, we may have confidence, and not be
 29 ashamed before him at his coming. Since ye know, that
 he is righteous, ye know that every one who practiseth
 III. righteousness, is born of him. Behold, what manner of
 love the Father hath bestowed upon us, that we should be
 called the children of God ; therefore the world knoweth
 3 us not, because it knoweth not him. Beloved, now are
 we the children of God, and it doth not yet appear
 what we shall be : but we know, when he shall appear,
 3 we shall be like him, for we shall see him as he is. And
 every one that hath this hope in him, purifieth himself,
 4 even as he is pure. Whosoever committeth sin, trans-
 gresseth also the law ; for sin is the transgression of the
 5 law. And ye know that he was manifested, to take away
 6 our sins, and in him is no sin. Whosoever abideth in
 him, sinneth not ; whosoever sinneth, seeth him not,
 7 neither knoweth him. Beloved children, let no one
 8 deceive you. He that practiseth righteousness is righte-
 ous. He that committeth sin is of the devil ; for the devil
 sinneth from the beginning : to this end the Son of God
 9 was manifested, to destroy the works of the devil. Who-
 soever is born of God doth not commit sin ; for his seed
 abideth in him, and he cannot sin, because he is born of
 10 God. Hereby the children of God are manifested and
 the children of the devil : whosoever practiseth not
 11 righteousness is not of God ; neither he that loveth not
 his brother. For this is the message which ye have heard
 12 from the beginning, that we love one another. Not as
 Cain, who was of the wicked one, and slew his brother.
 13 And wherefore slew he him ? Because his own works
 were

were evil, and his brother's righteous. Marvel not, my
 14 brethren, if the world hate you. We know, that we are
 passed from death to life, because we love the brethren :
 15 he that loveth not his brother, abideth in death. Whoso-
 ever hateth his brother, is a murdurer, and ye know no
 16 murdurer hath eternal life abiding in him. Hereby we
 know the love of God, because he laid down his life for
 us ; and we ought to lay down our lives for the brethren.
 17 But whofo hath this world's good, and seeth his brother
 have need, and shutteth up his bowels of compassion from
 18 him, how dwelleth the love of God in him? My beloved
 children, let us love, not in word, neither in tongue, but
 19 in deed and in truth. And hereby we know that we are
 20 of the truth, and shall assure our hearts before him. For
 if our heart condemn us, God is greater than our heart,
 21 and knoweth all things. Beloved, if our heart condemn
 22 us not, then have we confidence toward God. And what-
 soever we ask, we receive of him, because we keep his
 commandments, and do those things that are pleasing in
 23 his sight. And this is his commandment, that we should
 believe on the name of his Son Jesus Christ, and love one
 24 another, as he hath given us commandment. And he that
 keepeth his commandments, abideth in Him, and He in
 him : and hereby we know that he abideth in us, by the
 Spirit which he hath given us.

IV. **B**ELOVED, believe not every spirit, but try the
 spirits, whether they are of God, because many
 2 false prophets are gone out into the world. Hereby ye
 know the Spirit of God : every spirit which confesseth
 3 Jesus Christ, who is come in the flesh, is of God. And
 every spirit which confesseth not Jesus Christ, who is
 come in the flesh, is not of God ; and this is that *spirit*
 of Antichrist, whereof ye have heard that it cometh ; and
 4 now already it is in the world. Ye are of God, beloved
 children, and have overcome them ; because greater is he
 5 that is in you, than he that is in the world. They are of
 the world : therefore speak they of the world, and the
 6 world heareth them. We are of God ; he that knoweth
 God, heareth us ; he that is not of God, heareth not us :
 hereby know we the spirit of truth, and the spirit of error.
 7 Beloved, let us love one another : for love is of God, and
 every one that loveth is born of God, and knoweth God.
 8 He that loveth not, knoweth not God ; for God is love.
 9 Hereby was manifested the love of God toward us, because
 God sent his only begotten Son into the world, that we
 10 might live through him. Herein is love ; not that we

loved God, but that he loved us, and sent his Son, a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God abideth in us, and his love is perfected in us. Hereby we know that we abide in him, and he in us, because he hath given us of his Spirit. And we have seen and testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess, that Jesus is the Son of God, God abideth in him, and he in God. And we know and believe the love that God hath to us. God is love, and he that abideth in love, abideth in God, and God in him. Hereby is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.

V. **W**HOSOEVER believeth that Jesus is the Christ, is born of God; and every one who loveth him that begat, loveth him also that is begotten of him. Hereby we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood; even Jesus Christ: not by the water only, but by the water and the blood: and it is the Spirit who testifieth; because the Spirit is truth. For there are three that testify on earth, the Spirit, and the water, and the blood, and these three agree in one. And there are three that testify in heaven, the Father, the Word, and the Holy Ghost, and these three are one. If we receive the testimony of men, the testimony of God is greater; and this is the testimony of God, which he hath testified of his Son. He that believeth on the Son of God, hath the testimony in himself. He that believeth not God, hath made him a liar, because he believeth not the testimony which he hath testified of his

his

11 his Son. And this is the testimony, that God hath given
12 us eternal life, and this life is in his Son. He that hath
the Son, hath life ; and he that hath not the Son of God,
hath not life.

13 **T**HESE things have I written to you who believe
on the name of the Son of God, that ye may
know, that ye who believe on the name of the Son of God,
14 have eternal life. And this is the confidence which we
have in him, that if we ask any thing according to his will,
15 he heareth us. And if we know that he heareth us,
whatsoever we ask, we know that we have the petitions
16 which we have asked of him. If any one see his brother
sin a sin *which is* not unto death, let him ask, and he will
17 give him life for them that sin not unto death. There is a
sin unto death. I do not say that he shall pray for that.
18 All unrighteousness is sin : but there is a sin unto death.
19 We know that whosoever is born of God, sinneth not ;
but he that is born of God keepeth himself, and the
wicked one toucheth him not. We know, that we are of
God, and the whole world lieth in the wicked one.
20 But we know that the Son of God is come ; and he hath
given us an understanding that we may know the true one ;
and we are in the true one, *even* in his Son Jesus Christ :
21 this is the true God and eternal life. Beloved children,
keep yourselves from idols.

The Second Epistle of St. J O H N.

The parts of this epistle (written to some Christian matron
and her religious children) are three :

- | | |
|--|-------------|
| I. The inscription, | ver. 1—3 |
| II. An exhortation to persevere in true faith and
love, | ver. 4—12 |
| III. The conclusion, | ver. 12, 13 |

II. St. J O H N.

I. **T**HE elder unto the elect Kuria and her children,
whom I love in the truth, and not I only, but
2 likewise all who know the truth, For the truth's sake,
which abideth in us, and shall be with us for ever.
3 Grace be with you, mercy, and peace from God the
Father, and from Jesus Christ, the Son of the Father, in
truth and love.

- 4 I rejoiced greatly that I found of thy children walking in the truth, as we received commandment from the
 5 Father. And now I beseech thee, Kuria, (not as writing a new commandment to thee, but that which we had
 6 from the beginning) that we may love one another. And this is love, that we walk after his commandments. This is the commandment as ye have heard from the beginning,
 7 that ye may walk in it. For many seducers are entered into the world, who confess not Jesus Christ that came in
 8 the flesh. This is the seducer and the antichrist. Look to yourselves, that we lose not the things we have wrought,
 9 but receive a full reward. Whosoever transgresseth and abideth in the doctrine of Christ, hath not God : he that abideth in the doctrine of Christ, he hath both the Father
 10 and the Son. If any come to you, and bring not this doctrine, receive him not into your house, neither bid
 11 him God speed. For he that biddeth him God speed, is partaker of his evil deeds.
 12 Having many things to write to you, I was not minded to write with paper and ink : but I trust to come to you and
 13 speak face to face, that our joy may be full. The children of thy elect sister salute thee.

The Third Epistle of St. J O H N.

The third epistle has likewise three parts :

- | | |
|--|-------|
| I. The inscription, | 1, 2 |
| II. The commendation of <i>Caius</i> , | 3-8 |
| with a caution against <i>Diotrephes</i> | 9-11 |
| and a recommendation of <i>Demetrius</i> | 12 |
| III. The conclusion, | 13-15 |

III. St. J O H N.

- 1 **T**HE elder unto the beloved Caius, whom I truly love.
 2 Beloved, I pray, that in every respect thou mayest prosper and be in health, as thy soul prospereth.
 3 For I rejoiced greatly when the brethren came, and testified of the truth that is in thee, as thou walkest in
 4 the truth. I have no greater joy than this, to hear that
 5 my children walk in the truth. Beloved, thou dost faithfully whatsoever thou dost to the brethren and to strangers,
 who

- 6 who have testified of thy love before the church; Whom if thou send forward on their journey after a godly sort,
 7 thou shalt do well. For they went forth for his sake,
 8 taking nothing of the Gentiles. We ought therefore to receive such, that we may be fellow-helpers to the truth.
 9 I wrote to the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.
 10 Wherefore if I come, I will remember his wicked deeds which he doth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth
 11 them out of the church. Beloved, follow not that which is evil, but that which is good. He that is a doer of good, is of God; he that is a doer of evil, hath
 12 not seen God. Demetrius hath a good testimony from all men, and from the truth itself: yea, we also bear testimony, and ye know that our testimony is true.
 13 I had many things to write; but I will not write to
 14 thee with ink and pen. But I trust to see thee shortly, and we shall speak face to face. Peace be to thee. Our friends salute thee. Salute the friends by name.

The General Epistle of St. J U D E.

This epistle has three parts :

- | | |
|--|--------|
| I. The inscription, | 1, 2 |
| II. The treatise, in which | |
| 1. He exhorts them to contend for the faith, | |
| 2. Describes the punishment and the manner of its adversaries, | 4—16 |
| 3. Warns the believers, | 17—19 |
| 4. Confirms them, | 20, 21 |
| 5. Instructs them in their duty to others, | 22, 23 |
| III. The conclusion, | 24, 25 |

This epistle greatly resembles the second of St. *Peter*, which St. *Jude* seems to have had in view while he wrote. That was written but a very little before his death; and hence we may gather that St. *Jude* lived some time after it, and saw that grievous declension in the church, which St. *Peter* had fore

foretold. But he passes over some things mentioned by St. *Peter*, repeats some, in different expressions, and with a different view, and adds others; clearly evidencing thereby the wisdom of God which rested upon him. Thus St. *Peter* cites and confirms St. *Paul's* writings, and is himself cited and confirmed by St. *Jude*.

St. J U D E.

- 1 **J**UDE, a servant of Jesus Christ, and brother of
James, to them that are beloved of God the Father,
2 and preserved through Jesus Christ, and called, Mercy
unto you, and peace, and love be multiplied.
- 3 **B**ELOVED, when I gave all diligence to write to
you of the common salvation, it was needful for
me to write to you and exhort you, to contend earnestly
4 for the faith which was once delivered to the saints. For
there are certain men crept in unawares, who were of old
described before, with regard to this condemnation, un-
godly men, turning the grace of our God into lascivious-
ness, and denying our only Master and Lord, Jesus Christ.
- 5 I am therefore willing to remind you, you who once knew
this, that the Lord, having saved the people out of the
land of Egypt, afterwards destroyed them that believed
6 not. And the Angels, who kept not their first dignity,
but left their own habitation, he hath reserved in ever-
lasting chains under darkness to the judgment of the great
7 day. Even as Sodom and Gomorrah, and the cities about
them, which in the same manner with these gave them-
selves over to fornication, and went after strange flesh, are
set forth for an example, suffering the vengeance of eternal
8 fire. In like manner these dreamers also defile the flesh,
9 despise authority, rail at dignities. Yet Michael the
archangel, when contending with the devil, he disputed
concerning the body of Moses, durst not bring against
10 him a railing accusation, but said, The Lord rebuke
thee. But these rail at all things which they know not :
and all the things which they know naturally, as the brute
11 beasts, in these they are defiled. Woe to them ; for they
have gone in the way of Cain, and ran greedily after
the error of Balaam for reward, and perished in the
gain saying of Korah.
- 12 These are spots in your feasts of love, while they banquet
with you, feeding themselves without fear : clouds without
water, driven about of winds ; trees without leaves, with-
out

- 13 out fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, for whom is reserved the blackness of darkness for ever. And of these also, Enoch the seventh from Adam, prophesied, saying, Behold the Lord cometh with ten thousands of his holy ones, To execute judgment upon all, and to convict all the ungodly of all their ungodly deeds, which they have impiously committed, and of all the grievous things which ungodly sinners have spoken against him.
- 16 These are murmurers, complainers, walking after their own desires, and their mouth speaketh great swelling things, having men's persons in admiration for the sake of gain. But ye, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ. For they told you, in the last time there will be mockers, walking after their own ungodly desires.
- 19 These are they who separate themselves, sensual, not having the spirit. But ye, beloved, building yourselves up in your most holy faith, praying through the Holy Spirit, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
- 22 And some, that are wavering, convince; Some save, snatching *them* out of the fire; On others have compassion with fear, hating even the garment spotted by the flesh.
- 24 Now to him *who is* able to keep them from falling, and to present *them* faultless in the presence of his glory with exceeding joy, To the only God, our Saviour, *be* glory, and majesty, might and authority, both now and to all ages. Amen.

The REVELATION of JESUS CHRIST.

The parts of it are three :

I. The introduction :

- | | |
|---|---------|
| 1. The title of the book | Ch. 1-3 |
| 2. The inscription | 4-6 |
| 3. The sum | 7-8 |
| 4. The glorious appearance in which the Lord Jesus, | |
| a. Instructs St. John to write | 9-20 |
| b. Excites the Angels of the seven churches, worthily to prepare themselves for his coming, | |

coming, giving precious promises to those who overcome iii. 2, 3.

II. The shewing of those things which shall come to pass. Here is disclosed in one continual vision

1. general; all power in heaven and earth, given by him that sitteth upon the throne, to the Lamb; the opening of the book sealed with seven seals Ch. iv. v.

The first four seals describe *visible* things, in the East, the West, the South, and the North Ch. vi. 1—8

The other three *invisible* Ch. vi. 9. &c.

The seventh, as being of the highest moment, *a*, hath its own proper preparation Ch. vii. 7

b, contains the *silence in heaven*, the seven angels with the trumpets, and the great smoke of incense Ch. viii. 1—6

2. The special execution, by which under the seven angels, and their trumpets, the kingdom of the world is shaken, till it becomes the kingdom of God and Christ. Here are contained,

A. The four first angels, with their trumpets Ch. viii. 7—12

B. The three remaining angels, with their trumpets; and the three woes, by the locusts, the horsemen and the beast Ch. viii. 13
ix. 1—&c.

The trumpet of the seven angels, of the greatest extent: whence it is to be noted

a. The oath of the angel concerning the fulfilling of the divine mystery, under the trumpet of the seventh angel, and the future conversion of the great city. x xi.

b. The trumpet itself under it Ch. xi. 15

1. The proposition and sum of things Ch. xi. 15

2. The previous giving of thanks of the elders for the execution v. 16—18

3. The execution itself v. 19

Here is related

a. The nativity of the *man-child*, and the dragon cast out of heaven Ch. xii. 1—12

b. His remove to the earth: the third woe.

3. The woe itself is stirred up 1. by

REVELATION.

399

1. By the dragon Ch. xii. 12
2. by the two beasts Ch. xiii.
2. In the mean time; men
 1. are warned by three angels Ch. xiv. 6
 2. are gathered in by the *Harvest* or the *vintage* 14
 3. By seven phials or plagues are afflicted and invited to request the great whore, with the beast Ch. xv. and xvi. increase the calamity Ch. xvii.
3. the royal victory, by which the enemies, in an inverted order, are removed: for,
 1. The great whore is judged, and the kingdom of God prevails Ch. xviii. 19
 2. The beast and the false prophet are cast into the lake of fire Ch. xix.
 3. The Devil is bound Ch. xx.
4. The kingdom hastened: spoken of Ch. vii—ix. and chiefly by those things Ch. xiv. 1—3. —xv. 2. How
 1. The nations no longer seduced by Satan, are fed by Christ C. xx. 3
 2. The partakers of the first resurrection reign with Christ v. 4
 3. Gog and Magog are destroyed, and the Devil, after being loosed for a little time, is cast into the Lake of fire v. 7
 4. The Dead are judged
 5. The new heavens and the new earth: the new Jerusalem: the kingdom for ever and ever Ch. xxi and xxii.
- III. The conclusion, exactly answering to the beginning of the Book. C. xxii. 6—21

The REVELATION.

- I. **T**HE Revelation of Jesus Christ, which God gave unto him, to shew his servants the things which must shortly come to pass; and he sent and signified them by his angel to his servant John. Who hath testified the word of God and the testimony of Jesus Christ, whatsoever things he saw. Happy is he that readeth, and they that hear the words of *this* prophecy, and keep the things which are written therein: for the time is near.
- 4 John to the seven churches which are in Asia; Grace unto

- be* unto you, and peace from him who is, and who was,
 and who cometh, and from the seven spirits that are
 5 before his throne, And from Jesus Christ, the faithful
 witness, the first-begotten from the dead, and the prince
 6 of the kings of the earth: To him that loveth us, and
 hath washed us from our sins with his own blood, and
 hath made us kings and priests unto his God and Father,
 to him be the glory and the might for ever.
 7 Behold he cometh with clouds, and every eye shall see
 him, and they who have pierced him: and all the tribes
 8 of the earth shall wail because of him. Yea. Amen.
 I am the Alpha and Omega, saith the Lord God, who is,
 and who was, and who cometh, the Almighty.
 9 I John, your brother and companion in the affliction,
 and in the kingdom, and patience of Jesus, was in the
 island Patmos, for the word of God, and for the testi-
 10 mony of Jesus. I was in the spirit on the Lord's day,
 11 and heard behind me a great voice as of a trumpet, Saying,
 what thou seest, write in a book and send to the seven
 churches, to Ephesus, and to Smyrna, and to Pergamos,
 and to Thyatira, and to Sardis, and to Philadelphia, and
 12 to Laodicea. And I turned to see the voice that spake
 13 with me; and being turned, I saw seven golden candle-
 sticks, And in the midst of the candlesticks *one*, like a
 Son of man, clothed with a garment down to the foot,
 14 and girt about at the breast with a golden girdle. His
 head and hair *were* white as white wool, as snow, and his
 15 eyes as a flame of fire, And his feet like fine brass, as if
 they burned in a furnace, and his voice as the voice of
 16 many waters. And he had in his right-hand seven stars;
 and out of his mouth went a sharp two-edged sword;
 and his countenance was as the sun shineth in his strength,
 17 And when I saw him, I fell at his feet as dead: and he
 laid his right-hand upon me, saying, Fear not, I am the
 18 First and the Last, And he that liveth and was dead, and
 behold I am alive for evermore, and have the keys of
 19 death and of hades. Write the things which are, and
 20 which shall be hereafter: The mystery of the seven stars
 which thou sawest in my right-hand, and *of* the seven
 golden candlesticks. The seven stars are angels of the
 seven churches: and the seven candlesticks are seven
 churches.
 II. To the angel of the church at Ephesus write, these
 things saith he that holdeth the seven stars in his right-
 hand, that walketh in the midst of the seven golden
 candlesticks. I know thy works, and thy labour, and
 patience,

patience, that thou canst not bear evil men ; and thou hast tried those who say they are apostles, and are not, and
3 hast found them liars : And hast patience, and hast borne
4 for my name's sake, and hast not fainted, But I have against
5 thee, that thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the first works : if not, I come to thee, and will remove thy
6 candlestick out of its place, unless thou repent. But thou hast this, that thou hatest the works of the Nicolaitans,
7 which I also hate. He that hath an ear, let him hear what the spirit saith to the churches : To him that overcometh will I give to eat of the tree of life, which is in the paradise of my God.

8 And to the angel of the church at Smyrna write, these things saith the First and the Last, who was dead and is
9 alive. I know thy affliction and poverty, (but thou art rich) and the reviling of those who say they are Jews and
10 are not, but a synagogue of Satan. Fear none of those things which thou art about to suffer : behold the devil is about to cast some of you into prison that ye may be tried, and ye shall have affliction ten days ; Be thou faithful unto
11 death, and I will give thee the crown of life. He that hath an ear, let him hear what the spirit saith to the churches : He that overcometh shall not be hurt by the second death.

12 And to the angel of the church at Pergamos write, These things saith he who hath the sharp two-edged
13 sword. I know where thou dwellest, where the throne of Satan is ; and thou holdest fast my name, and hast not denied my faith, in the days wherein Antipas was my faithful witness, who was slain among you, where Satan
14 dwelleth. But I have a few things against thee, that thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things sacrificed to idols, and to commit
15 fornication. In like manner thou also hast them that hold the doctrine of the Nicolaitans, which I hate.
16 Repent therefore ; if not, I come to thee, and will fight
17 against them with the sword of my mouth. He that hath an ear, let him hear what the spirit saith to the churches ; To him that overcometh will I give of the hidden manna, and will give him a white stone, and on the stone a new name written, which none knoweth, but he that receiveth it.

18 And to the angel of the church at Thyatira write, These things saith the Son of God, who hath eyes as a flame of
19 fire, and his feet like fine brags. I know thy love and
faith,

faith, and thy service and patience, and thy last works
 20 more than the first. But I have against thee, that thou
 sufferest that woman Jezebel, who calleth herself a proph-
 21 etess, and teacheth and seduceth my servants to commit
 fornication, and to eat things sacrificed to idols. And I
 22 gave her time to repent of her fornication; but she will
 not repent. Behold, I will cast her into a bed, and them
 that commit adultery with her, into great affliction unless
 23 they repent of her works. And I will kill her children
 with death; and all the churches shall know, that I am
 he who searcheth the reins and hearts: and I will give
 24 you, every one according to your works. But I say to
 you, the rest that are at Thyatira, as many as do not hold
 this doctrine, who have not known the depths of Satan,
 25 as they speak, I will lay upon you no other burden. But
 26 what ye have, hold fast till I come. And he that over-
 cometh and keepeth my works unto the end, to him will
 27 I give power over the nations, (And he shall rule them
 with a rod of iron; they shall be dashed in pieces like
 a potter's vessel,) as I also have received from my Father.
 28 And I will give him the morning-star. He that hath
 an ear let him hear what the Spirit saith to the
 churches.

III. And to the angel of the church at Sardis write, These
 things saith he that hath the seven spirits of God, and the
 seven stars, I know thy works, that thou hast a name that
 2 thou livest, but art dead. Be watchful, and strengthen
 the things which remain, which are ready to die; for I
 have not found thy works compleat before my God.
 3 Remember therefore how thou hast received and heard,
 and hold fast, and repent. If thou watch not, I will come
 as a thief, and thou shalt not know at what hour I will
 4 come upon thee. Yet thou hast a few names in Sardis,
 who have not defiled their garments; and they shall
 5 walk with me in white: they are worthy. He that over-
 cometh, he shall be clothed in white raiment, and I will
 not blot his name out of the book of life, and I will con-
 fess his name, before my Father and before his angels.
 6 He that hath an ear, let him hear what the Spirit saith to
 the churches.

7 And to the angel of the church at Philadelphia write,
 These things saith the Holy One, the True One, he that
 hath the key of David, he that openeth, and none shutteth,
 8 and shutteth and none openeth. I know thy works,
 (behold I have given before thee an opened door, none
 can shut it) that thou hast a little strength, and hast kept
 my

- 9 my word, and hast not denied my name. Behold, I bring them of the synagogue of Satan, who say they are Jews, and are not, but lie; behold, I will make them come and bow down before thy feet, and know that I have loved thee: Because thou hast kept the word of my patience, I also will keep thee, from the hour of temptation, which shall come upon the whole world to try them that dwell upon earth. I come quickly. Hold fast what thou hast, that none take thy crown. He that overcometh, I will make him a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God, and my new name.
- 13 He that hath an ear, let him hear what the Spirit saith to the churches.
- 14 And to the angel of the church at Laodicea write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God. I know thy works, that thou art neither cold nor hot: O that thou wert cold or hot! So because thou art lukewarm, and neither cold nor hot; I will spue thee out of my mouth.
- 17 Because thou sayest, I am rich, and have enriched myself, and have need of nothing, and knowest not that thou art wretched, and pitiable, and poor, and blind, and naked.
- 18 I counsel thee to buy of me gold purified in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and the shame of thy nakedness may not appear; and eye-salve to anoint thine eyes, that thou mayest see. Whomsoever I love, I rebuke and chasten; be zealous and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.
- 21 He that overcometh, I will give him to sit with me on my throne, as I also have overcome, and sat down with my Father on his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

IV. **A**FTER these things I saw, and behold a door opened in heaven, and the first voice which I had heard, as of a trumpet talking with me; said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit, and behold a throne was set in heaven, and one sitting on the throne. And he that sat, was in appearance like a jasper and a sardine stone; and a rainbow was round about the throne,

4 throne, in appearance like an emerald. And round about the throne *are* four and twenty thrones, and on the thrones are four and twenty elders sitting, clothed in white
5 raiment, and upon their heads crowns of gold. And out of the throne go forth lightnings, and voices, and thunders, and seven lamps of fire burn before the throne, which
6 are the seven spirits of God. And before the throne *is* a sea of glass, like crystal; and in the midst of the throne, and round about the throne, four living creatures, full of
7 eyes before and behind. And the first living creature *is* like a lion, and the second living creature *is* like a calf, and the third living creature hath a face as a man, and the
8 fourth *is* like a flying eagle. And the four living creatures hath each of them six wings; round about and within they are full of eyes: and they rest not day and night saying, Holy, holy, holy is the Lord God, the Almighty,
9 who was, and who is, and who cometh. And when the living creatures give glory, and honour, and thanks to him that sitteth upon the throne, that liveth for ever and ever,
10 The four and twenty elders fall down before him that sitteth upon the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne,
11 saying, Worthy art thou, O Lord our God, to receive the glory, and the honour, and the power; for thou hast created all things, and through thy will they were, and are created.

V. And I saw in the right-hand of him that sat upon the throne a book written within and without, sealed with
2 seven seals. And I saw a strong angel proclaiming with a loud voice, Who *is* worthy to open the book, and to
3 loose the seals thereof? And none in heaven or on earth, neither under the earth, was able to open the book,
4 neither to look thereon. And I wept much, that none was found worthy to open the book, neither to look
5 thereon. And one of the elders saith to me, Weep not; behold the lion of the tribe of Judah, the root of David, hath prevailed to open the book and the seals thereof.
6 And I beheld in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb standing as if he had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth
7 into all the earth. And he came and took the book out
8 of the right-hand of him that sat upon the throne. And when he took the book, the four living creatures and the
four

four and twenty elders fell down before the Lamb, having every one a harp, and golden phials full of incense, which are the prayers of the saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every tribe, and tongue, and people, and nation, And hast made them unto our God kings and priests, and they shall reign over the earth. And I saw and heard a voice of many angels, round about the throne and the living creatures and the elders; and the number of them was ten thousand, and thousands of thousands, Saying with a loud voice, Worthy is the Lamb that was slain to receive the power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in the heaven, and on the earth, and under the earth, and on the sea, and all that are in them, I heard them all saying, To him that sitteth on the throne, and to the Lamb, is the blessing, and the honour, and the glory, and the strength, for ever and ever. And the four living creatures said Amen: and the elders fell down and worshipped.

VI. **A**ND I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as the voice of thunder, Come and see. And I saw, and behold a white horse, and he that sat on him had a bow, and a crown was given him, and he went forth conquering and to conquer. And when he opened the second seal, I heard the second living creature say, Come. And there went forth another horse that was red; and to him that sat thereon it was given to take peace from the earth, that they would kill one another; and there was given him a great sword. And when he opened the third seal, I heard the third living creature say, Come. And I saw, and behold a black horse, and he that sat on him had a pair of scales in his hand. And I heard a voice in the midst of the four living creatures saying, A measure of wheat for a penny, and three measures of barley for a penny: and hurt not the oil and the wine. And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come. And I saw and behold a pale horse, and he that sat on him, his name is death, (and hades followeth even with him) and power

power was given him over the fourth part of the earth, to kill with the scimitar, and with famine, and with death, and by the wild beasts of the earth.

- 9 And when he opened the fifth seal, I saw under the altar the souls of them that had been slain for the word of
 10 God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, thou Holy One and true, dost thou not judge and avenge
 11 our blood on them that dwell upon the earth? And there was given to them, to every one, a white robe; and it was said to them, that they should rest yet for a time, till their fellow-servants also and their brethren should be fulfilled, who should be killed even as they were.
 12 And I saw when he opened the sixth seal, and there was a great earthquake, and the sun became black as sack-
 13 cloth of hair, and the moon became as blood; And the stars of heaven fell to the earth, as a fig-tree casteth its un-
 14 timely figs, when it is shaken by a mighty wind: And the heaven departed as a book that is rolled together, and every mountrin and island were moved out of their places.
 15 And the kings of the earth, and the great men, and the chief captains, and the rich, and the mighty and every slave, and free-man hid themselves in the caves, and in
 16 the rocks of the mountains: And said to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of
 17 the Lamb. For the great day of his wrath is come: and who is able to stand?

- VII. **A**ND after these things, I saw four angels standing on the four corners of the earth, holding the four winds, that the wind should not blow upon the earth,
 2 nor on any tree. And I saw another angel ascending from the *rising of the sun*, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
 3 Saying, Hurt ye not the earth, neither the sea, neither the trees, till we have sealed the servants of our God on their
 4 foreheads. And I heard the number of them that were sealed; a hundred forty four thousand were sealed out
 5 of all the tribes of the children of Israel. Of the tribe of Judah were sealed twelve thousand, of the tribe of Reuben were sealed twelve thousand, of the tribe of Gad
 6 were sealed twelve thousand, Of the tribe of Asher were sealed twelve thousand, of the tribe of Naphtali were sealed twelve thousand, of the tribe of Manasseh were
 7 sealed twelve thousand, Of the tribe of Simeon were sealed

sealed twelve thousand, of the tribe of Levi *were* sealed twelve thousand, of the tribe of Issachar *were* sealed twelve thousand, Of the tribe of Zebulon *were* sealed twelve thousand, of the tribe of Joseph *were* sealed twelve thousand, of the tribe of Benjamin *were* sealed twelve thousand.

9 After these things I saw, and behold a great multitude, which no man could number, of all nations, and tribes, and people, and tongues, standing before the throne and before the Lamb, clothed with white robes and palms in their hands. And they cry with a loud voice, saying, Salvation to our God who sitteth on the throne and to the
10 Lamb. And the angels stood round about the throne, and the elders, and the four living creatures; and they fell before the throne on their faces, and worshipped God,
11 saying, Amen: the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, *be* to our God for ever and ever.

12 And one of the elders answered, saying to me, Who are these that are clothed in white robes? and whence are
13 they come? And I said to him, My lord, thou knowest. And he said to me, These are they who come out of great affliction, and they have washed their robes, and
14 made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day
15 and night in his temple, and he that sitteth upon the throne shall have his tent over them: They shall hunger
16 no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb who is in
17 the midst of the throne will feed them, and will lead them to living fountains of water: and God will wipe away all tears from their eyes.

VIII. **A**ND when he had opened the seventh seal, there
1 was silence in heaven about half an hour. And
2 I saw the seven angels who stood before God, and seven
3 trumpets were given them. And another angel came and stood at the altar, having a golden censer, and much incense was given him, that he might place *it* with the
4 prayers of all the saints upon the golden altar which is before the throne. And the smoke of the incense ascended
5 before God out of the angel's hand with the prayers of the saints. And the angel took the censer, and filled it with the fire of the altar, and threw it upon the earth, and there were thunders, and lightnings, and voices, and an earthquake.

And

- 6 And the seven angels, who had the seven trumpets, prepared themselves to sound. And the first sounded, and there was hail, and fire mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all the green grass was burnt up.
- 8 And the second angel sounded, and as it were a great mountain burning with fire, was cast into the sea: and the third part of the sea became blood, And the third part of the creatures that were in the sea, which had life, and the third part of the ships were destroyed.
- 10 And the third angel sounded, and there fell from heaven a great star burning as a torch, and it fell on the third part of the rivers, and on the fountains of waters. And the name of the star is called wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.
- 12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for the third part thereof, and the night likewise.
- 13 And I saw and heard an angel flying in the midst of heaven, saying with a loud voice, Wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels, who are yet to sound.
- IX. And the fifth angel sounded, and I saw a star falling from heaven to the earth, and to him was given the key of the bottomless pit. And he opened the bottomless pit, and there ascended a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by the smoke of the pit. And out of the smoke there came forth locusts upon the earth, and power was given them, as the scorpions of the earth have power; And it was commanded them, not to hurt the grass of the earth, neither any green thing, neither any tree, but only the men who have not the seal of God on their foreheads. And it was given them, not to kill them, but that they should be tormented five months; and the torment of them is as the torment of a scorpion, when he stingeth a man.
- 6 And in those days the men shall seek death, but not find

find it: and shall desire to die, but death will flee
 7 from them. And the appearances of the locusts *are* like
 horses made ready for battle; and on their heads *are* as
 it were crowns like gold, and their faces *are* as the
 8 faces of men, and they had hair as the hair of women,
 9 and their teeth were as the *teeth* of lions. And they had
 breast-plates, as it were breast-plates of iron, and the
 noise of their wings *was* as the noise of chariots of many
 10 horses running to battle. And they have tails like scor-
 pions, and stings were in their tails; their power *is* to
 11 hurt men five months. And they have over them a king,
 the angel of the bottomless pit; his name in the Hebrew
 is Abaddon, but in the Greek he hath the name Apol-
 12 lyon. One wo is past: behold there come yet two woes
 after these things.

13 And the sixth angel sounded, and I heard a voice from
 the four corners of the golden altar which is before
 14 God, Saying to the sixth angel, who had the trumpet,
 Loose the four angels who are bound in the great river
 15 Euphrates. And the four angels were loosed, who were
 prepared for the hour, and day, and month, and year,
 16 to kill the third part of men. And the number of the
 army of horsemen *was* two hundred millions: I heard
 17 their number. And thus I saw the horses in the vision,
 and them that sat on them, having breast-plates of fire,
 and hyacinth, and brimstone; and the heads of the horses
are as the heads of lions, and out of their mouths go
 18 fire, and smoke, and brimstone. By these three plagues
 were the third part of men killed, by the fire, and the
 smoke, and the brimstone which went out of their
 19 mouths. For the power of the horses is in their mouths
 and in their tails: for their tails *are* like serpents, having
 20 heads, and with them they do hurt. And the rest of the
 men, who were not killed by these plagues, yet repented
 not of the works of their hands, that they should not
 worship devils and idols of gold, and silver, and brass,
 and stone, and wood, which can neither see, nor hear,
 21 not walk: Neither repented they of their murders, nor
 of their sorceries, nor of their fornications, nor of their
 thefis.

X. **A**ND I saw another mighty angel coming down
 from heaven, clothed with a cloud, and a rain-
 bow upon his head, and his face as the sun, and his feet as
 2 pillars of fire. And he had in his hand a little book
 opened, and he set his right foot upon the sea, and his left
 3 upon the earth. And he cried with a loud voice, as a

lion roareth; and while he cried, seven thunders had
 4 uttered their voices. And when the seven thunders had
 uttered their voices, I was about to write; and I heard a
 voice from heaven saying, Seal up the things which the
 5 seven thunders have uttered, and write them not. And
 the angel whom I saw standing upon the sea and upon
 6 the earth, lifted up his right hand toward heaven, And
 swore by him that liveth for ever and ever, who created
 the heaven and the things that are therein, and the earth
 and the things that are therein, and the sea and the things
 7 that are therein, There shall be no more a time. But in
 the days of the voice of the seventh angel, while he
 shall sound, the mystery of God shall be fulfilled, as he
 hath declared to his servants the prophets.
 8 And the voice which I heard from heaven, spake with
 me again, and said, Go, take the book which is open in
 the hand of the angel, who standeth on the sea and on the
 9 earth. And I went to the angel, saying to him, Give me
 the book. And he saith to me, Take and eat it up, and
 it will make thy belly bitter, but it will be sweet as
 10 honey in thy mouth. And I took the book out of the
 angel's hand and eat it up, and it was in my mouth sweet
 as honey, but when I had eaten it, my belly was bitter.
 11 And he saith to me, Thou must prophesy again con-
 cerning people, and nations, and many kings. And
 there was given me a reed, like a measuring rod; and he
 said, Arise and measure the temple of God, and the altar,
 2 and them that worship therein. But the court which is
 without the temple cast out, and measure it not: for it is
 given to the Gentiles: and they shall tread the holy city
 3 forty-two months. And I will give to my two witnesses
 to prophesy twelve hundred and sixty days, clothed
 4 in sackcloth. These are the two olive trees and the two
 candlesticks, standing before the Lord of the earth,
 5 And if any one would hurt them, fire proceedeth out of
 their mouth and devoureth their enemies; and if any
 6 would kill them, he must thus be killed. These have
 power to shut heaven, that it rain not in the days of their
 prophesying, and have power over the waters, to turn
 them into blood, and to smite the earth with all plagues
 7 as often as they will. And when they have finished their
 testimony, the wild beast that ascendeth out of the bottom-
 less pit, shall make war with them; and conquer them,
 8 and kill them. And their dead bodies shall be in the
 street of the great city, which is called spiritual Sodom
 9 and Egypt, where also their Lord was crucified. And

some

- some of the people, and tribes, and tongues, and nations, behold their dead bodies three days and a half, and they shall not suffer their dead bodies to be put in a grave.
- 10 And they that dwell upon the earth rejoice over them, and they shall make merry, and send gifts to one another; because these two prophets tormented them that dwell
- 11 upon the earth. And after the three days and a half, the spirit of life from God came into them, and they stood upon their feet; and great fear fell upon them that
- 12 saw them. And I heard a great voice saying from heaven to them, Come up hither. And they went up to heaven
- 13 in a cloud, and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell, and there were slain in the earthquake seven thousand men, and the rest were terrified, and gave glory
- 14 to the God of heaven. The second wo is, past: behold the third wo cometh quickly.
- 15 And the seventh angel sounded, and there were great voices in heaven, saying, The kingdom of the world is become the kingdom of our Lord and of his Christ, and he
- 16 shall reign for ever and ever. And the four and twenty elders who sat before God on their thrones, fell on their
- 17 faces and worshipped God, Saying, We give thee thanks, O Lord God, the Almighty, who is, and who was, because thou hast taken thy great power, and hast reigned.
- 18 And the nations were wroth: and thy wrath is come, and the time of the dead, that they be judged, and to give a reward to thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and to destroy them that destroyed the earth.
- 19 **A**ND the temple of God was opened in heaven, and the ark of the covenant was seen in the temple, and there were lightnings, and voices, and thunders, and an earthquake, and great hail.
- XII. And a great sign was seen in heaven, a woman clothed with the sun, and the moon under her feet, and on her
- 2 head a crown of twelve stars. And being with child she crieth, travailling in birth and pained to be delivered.
- 3 And another sign was seen in heaven; and behold a great red dragon, having seven heads and ten horns, and
- 4 seven diadems on his heads. And his tail draweth the third part of the stars of heaven, and casteth them to the earth. And the dragon stood before the woman who was ready to be delivered, that when she had brought forth,
- 5 he might devour the child. And she brought forth a man child, who was to rule all the nations with a rod

- of iron; and her child was caught up to God and to his throne. And the woman fled into the wilderness, where she hath a place prepared by God, that they may feed her there twelve hundred and sixty days.
- 7 And there was war in heaven; Michael and his angels warred with the dragon, and the dragon warred and his angels: But he prevailed not, neither was his place found any more in heaven. And the great dragon was cast out, the antient serpent, who is called the devil and Satan, who deceiveth the whole world: he was cast out unto the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come the salvation, and the might, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast out, who accused them before our God day and night. And they have overcome him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them: Wo to the earth and the sea; for the devil is come down to you, having great wrath; because he knoweth he hath but a little time.
- 13 And when the dragon saw that he was cast to the earth, he persecuted the woman that had brought forth the male child. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness to her place, where she is fed for a time, and times, and half a time, from the face of the serpent.
- 15 And the serpent cast out of his mouth after the woman, water as a river, that he might cause her to be carried away by the stream. But the earth helped the woman, and opened her mouth, and swallowed up the river which the dragon had cast out of his mouth. And the dragon was wroth with the woman, and went forth to make war with the rest of her seed, who keep the commandments of God, and retain the testimony of Jesus.
- XIII. And I stood on the sand of the sea, and saw a wild beast, coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems and upon his heads a name of blasphemy. And the wild beast which I saw was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his throne, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and the whole earth wondered after the wild beast, And worshipped

- worshipped the dragon, because he gave the authority to the wild beast; and worshipped the wild beast, saying, Who is like the wild beast; and who can war with him?
- 5 And there was given him a mouth speaking great things and blasphemy, and authority was given him forty and
- 6 two months. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle,
- 7 even them that dwell in heaven. And it was given him to make war with the saints, and to overcome them, and authority was given him over every tribe,
- 8 and people, and tongue, and nation. And all that dwell upon the earth will worship him, whose name is not written in the book of life of the Lamb, who was
- 9 slain, from the foundation of the world. If any one
- 10 have an ear, let him hear. If any leadeth into captivity, he goeth into captivity: if any man kill with the sword, he must be killed with the sword. Here is the patience and the faithfulness of the saints.
- 11 And I saw another wild beast coming up out of the earth, and he had two horns like a lamb, but he spake
- 12 like a dragon; And he exerciseth all the authority of the first wild beast before him; and he causeth the earth, and them that dwell therein, to worship the first wild
- 13 beast, whose deadly wound was healed. And he doth great wonders, so that he even maketh fire to come down
- 14 out of heaven to the earth in the sight of men. And he deceiveth them that dwell on the earth by the wonders which it is given him to do before the wild beast: saying
- to them that dwell on the earth, to make an image to the wild beast, which had the wound by the sword, and yet
- 15 lived: And it was given him to give breath to the image of the wild beast; so that the image of the wild beast should speak; and he will cause, that as many as will not wor-
- 16 ship the image of the wild beast shall be killed, And he causeth all, small and great, both rich and poor, both free and slaves, to receive a mark on the right-hand, or on
- 17 the forehead, That no man might buy or sell, but he that had the mark, the name of the wild beast, or the
- 18 number of his name. Here is the wisdom. Let him that hath understanding count the number of the wild beast: for it is the number of a man: and his number is six hundred sixty-six.

XIV. **A**ND I looked, and behold the Lamb standing on mount Sion, and with him a hundred forty-four thousand, having his name and the name of his

2 Father written on their foreheads. And I heard a

found out of heaven, as a sound of many waters, and as a sound of a great thunder; and the sound which

- 3 I heard *was* as of harpers harping on their harps. And they sing a new song before the throne, and before the four living creatures, and the elders: and none could learn the song but the hundred forty-four thousand, who were redeemed from the earth. These are they who had not been defiled with women; for they are virgins: these are they who follow the Lamb whithersoever he goeth. These were redeemed from among men: first-fruits to God and the Lamb. And in their mouth there was found no guile: they are without fault.

- 6 And I saw another angel flying in the midst of heaven, having an everlasting gospel to preach to them that dwell on the earth, and to every nation and tribe, and tongue, and people. Saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come: and worship him that made the heaven, and the earth, and the sea, and fountains of water.

- 8 And another angel followed, saying, Babylon the great is fallen, is fallen; she that hath made all nations drink of the wine of her fornication.

- 9 And a third angel followed them: saying with a loud voice, If any one worship the wild beast and his image, and receive *his* mark on his forehead or on his hand, He shall also drink of the wine of the wrath of God, which is poured unmixed into the cup of his indignation, and shall be tormented with fire and brimstone, in the presence of the angels, and in the presence of the Lamb. And the smoke of their torment ascendeth for ever and ever, and they have no rest day or night, who worshipped the wild beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus.

- 13 **A**ND I heard a voice out of heaven, saying, write: From henceforth happy are the dead who die in the Lord: Yea, (saith the Spirit) that they may rest from their labours. Their works follow them.

- 14 And I looked and behold a white cloud, and on the cloud one sitting like a son of man, having a golden crown on his head, and a sharp sickle in his hand. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time to reap is come; for the harvest of

the

16 the earth is ripe. And he that sat on the cloud thrust in his sickle upon the earth, and the earth was reaped.

17 And another angel came out of the temple which is in
18 heaven; and he also had a sharp sickle. And another angel came out from the altar, who had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sickle, and lop off the clusters of the vine of the earth: for her grapes are fully ripe.

19 And the angel thrust in his sickle upon the earth, and lopped off the vine of the earth, and cast it into the great
20 wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even to the horses' bridles, one thousand six hundred furlongs.

XV. **A**ND I saw another sign in heaven great and wonderful, seven angels having the seven last plagues;
2 for by them the wrath of God is fulfilled. And I saw as it were a sea of glass mingled with fire, and them that gained the victory over the wild beast, and over his image, and over the number of his name, standing at the sea of
3 glass, and having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and wonderful *are* thy works, Lord God Almighty; righteous and true are thy ways, O king
4 of the nations! Who would not fear thee, O Lord, and glorify thy name? For thou only *art* gracious: for all the nations shall come and worship before thee: for thy judgments are made manifest.

5 And after these things I looked, and the temple of the
6 tabernacle of the testimony was open in heaven; And the seven angels that had the seven plagues came out of the temple, clothed in pure, white linen, and having their
7 breasts girt with golden girdles. And one of the four living creatures gave the seven angels seven golden phials
8 full of the wrath of God, who liveth for ever. And the temple was filled with smoke from the glory of God, and from his power: and none could go into the temple, till the seven plagues of the seven angels were fulfilled.

XVI. And I heard a loud voice out of the temple, saying to the seven angels, Go, pour out the seven phials of the
2 wrath of God upon the earth. And the first went and poured out his phial upon the earth, and there came a grievous ulcer on the men that had the mark of the wild
3 beast, and that worshipped his image. And the second poured out his phial upon the sea, and it became blood,

as the *blood* of a dead man, and every living soul in the
 4 sea died. And the third poured out his phial on the
 rivers and on fountains of waters, and they became blood.
 5 And I heard the angel of the waters saying, Righteous
 art thou, who art, and who wast, the gracious one: be-
 6 cause thou hast judged thus. For they have shed the
 blood of saints and prophets, and thou hast given them
 7 blood to drink. They are worthy. And I heard *another*
 from the altar, saying, Yea, Lord God Almighty; true
 8 and righteous *are* thy judgments. And the fourth poured
 out his phial upon the sun; and it was given him to
 9 scorch the men with fire. And the men were scorched
 exceedingly, and blasphemed the name of God, who had
 power over these plagues: but they repeated not to give
 10 him glory. And the fifth poured out his phial upon the
 throne of the wild beast; and his kingdom was darkened.
 11 And they gnawed their tongues for pain, and blasphemed
 the God of heaven, because of their pains, and because of
 12 their ulcers, and repented not of their works. And the
 sixth poured out his phial upon the great river Euphrates,
 and the water of it was dried up, that the way of the
 1 kings from the east might be prepared. And I saw out
 of the mouth of the dragon, and out of the mouth of the
 wild beast, and out of the mouth of the false prophet, three
 14 unclean spirits like frogs, go forth, (They are spirits of
 devils, working miracles) to the kings of the whole world,
 to gather them unto the battle of the great day of God,
 15 the Almighty. (Behold I come as a thief. Happy is he
 that watcheth and keepeth his garments, lest he walk
 16 naked, and they see his shame) And they gathered them
 together to the place, which is called in the Hebrew
 17 Armageddon. And the seventh poured out his phial
 upon the air, and there went forth a loud voice out of the
 18 temple from the throne, saying, It is done. And there
 were lightnings, and voices, and thunders, and a great
 earthquake; such as had not been since men were upon
 19 the earth, such an earthquake, so great. And the great
 city was *split* into three parts, and the cities of the nations
 fell, and Babylon the Great was remembered before God,
 to give her the cup of the wine of the fierceness of his
 20 wrath. And every island fled away, and the mountains
 21 were not found. And a great hail, every hail-stone about
 the weight of a talent, falleth out of heaven upon the
 men; and the men blasphemed God, because of the
 plague of the hail; for the plague thereof is exceeding
 great.

- XVII. **A**ND there came one of the seven angels who had the seven phials, and talked with me, saying, Come hither, I will shew thee the judgment of
- 2 the great whore, that sitteth upon many waters; With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made
 - 3 drunk with the wine of her fornication. And he carried me away in the spirit into a wilderness, and I saw a woman sitting upon a scarlet wild beast, full of names of blasphemy, having seven heads and ten horns. And the woman
 - 4 was arrayed in purple and scarlet, and adorned with gold, and precious stone, and pearls, and having in her hand a golden cup, full of abomination and filthiness of her fornication: And on her forehead a name written, Mystery;
 - 5 Babylon the Great, the mother of harlots, and abominations of the earth. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw, I wondered exceedingly.
 - 6 And the angel said to me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the wild beast that carrieth her, which hath the seven
 - 7 heads and ten horns. The wild beast which thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth, (whose names are not written in the book of life from the foundation of the world) shall wonder when they behold the wild beast, that he was, and is not, and yet will be.
 - 8 Here *is* the mind that hath wisdom. The seven heads
 - 9 are seven hills on which the woman sitteth, And they are seven kings: five are fallen: one is, the other is not yet come; when he cometh, he must continue a short space.
 - 10 And the wild beast that was, and is not, even he is the eighth, and is of the seven and goeth into perdition. And the ten horns which thou sawest are ten kings, who have not received the kingdom, but receive authority as kings, one hour with the wild beast.
 - 11 These have one mind, and give their power and authority
 - 12 to the wild beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is the Lord of lords, and King of kings: and they that *are* with him *are* called, and chosen, and faithful.
 - 13 And he saith to me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and
 - 14 nations, and tongues. And the ten horns which thou sawest, and the wild beast, these shall hate the whore, and

- and shall make her desolate and naked, and shalt eat her
 17 flesh, and burn her with fire. For God hath put it into
 their hearts, to execute his sentence, and to agree and to
 give their kingdom to the wild beast, till the words of
 18 God shall be fulfilled. And the woman whom thou
 sawest is the great city, which reigneth over the kings of
 the earth.

XVIII. **A**ND after these things I saw another angel
 coming down out of heaven, having great
 power, and the earth was enlightened with his glory.

- 2 And he cried mightily with a loud voice, saying, Baby-
 lon the great is fallen, is fallen, and is become a habitation
 of devils, and a hold of every unclean spirit, and a cage of
 3 every unclean and hateful bird. For all nations have drank
 of the wine of her fornication, and the kings of the earth
 have committed fornication with her, and the merchants
 of the earth are waxed rich, through the abundance of her
 delicacies
 4 And I heard another voice out of heaven, saying, Come
 out of her my people, that ye be not partakers of her
 5 sins, and that ye receive not of her plagues, For her sins
 have reached even to heaven, and God hath remembered
 6 her iniquities. Reward her even as she hath rewarded,
 and give her double according to her works; in the
 7 cup which she mingled, mingle to her double. As much
 as she hath glorified herself and lived deliciously, so much
 torment and sorrow give her: because she hath said in
 her heart, I sit as a queen, and am no widow, and shall
 8 see no sorrow. Therefore shall her plagues come in one
 day, death, and sorrow, and famine: and she shall be
 burnt with fire; for strong is the Lord God who judgeth
 9 her. And the kings of the earth, who had committed
 fornication and lived deliciously with her, shall weep and
 mourn over her, when they see the smoke of her burning.
 10 Standing afar off for fear of her torment, saying, Alas,
 alas! Thou great city Babylon, thou strong city! In one
 11 hour is thy judgment come. And the merchants of the
 earth weep and mourn over her; for none buyeth their
 12 merchandize any more; Merchandize of gold, and silver,
 and precious stone, and pearl, and fine linen, and purple,
 and silk, and scarlet, and all sorts of thine-wood, and all
 sorts of vessels of ivory, and all sorts of vessels of most
 precious wood, and of brass, and iron, and marble;
 13 And cinnamon, and amomum, and odours, and ointment,
 and frankincense, and wine, and oil, and fine flour, and
 wheat, and beasts, and sheep; and merchandize of horses
 and

- 14 and of chariots, and of bodies and souls of men. And the fruits which thy soul desireth are departed from thee, and all things that were dainty and splendid are perished from thee, and thou shalt find them no more.
- 15 The merchants of these things who became rich by her shall stand afar off, for fear of her torment, weeping and mourning; Saying, Alas, alas! The great city that was clothed in fine linen, and purple and scarlet, and adorned with gold, and precious stone, and pearl: in one hour so great riches are become desolate.
- 17 And every ship-matter, and all the company belonging to ships; and sailors, and all who trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What city was like the great city? And they cast dust on their heads, and cried, weeping and mourning, saying, Alas, alas! The great city, wherein were made rich all that had ships in the sea, by reason of her magnificence: for in one hour she is made desolate. Rejoice over her, thou heaven, and ye saints, and apostles, and prophets: for God hath avenged you on her.
- 21 And a mighty angel took up a stone like a great mill-stone, and threw it into the sea, saying, Thus with violence shall Babylon, the great city be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and pipers, and trumpeters, shall be heard no more at all in thee, and no artificer of any kind shall be found any more in thee, and the sound of a mill-stone shall be heard no more at all in thee. And the light of a candle shall shine no more at all in thee, and the voice of the bridegroom and the bride shall be heard no more in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived, And in her was found the blood of prophets, and saints, and of all that had been slain upon the earth.

XIX. **A**FTER these things I heard a loud voice of a great multitude in heaven, saying, Hallelujah: The salvation, and the glory, and the power to our God: For true and righteous are his judgments: for he hath judged the great whore, who corrupted the earth with her fornication, and hath avenged the blood of his servants at her hand. (And again they said Hallelujah) and her smoke ascendeth for ever and ever. And the four and twenty elders, and the four living creatures fell down and worshipped God that sat on the throne, saying, Amen, Hallelujah. And a voice came forth from the throne,

- throne, saying, Praise our God, all ye his servants, and
 6 ye that fear him, small and great. And I heard as it
 were a voice of a great multitude, and as a voice of
 many waters, and as a voice of mighty thunders, saying,
 Hallelujah : for the Lord God, the Almighty reigneth.
 7 Let us be glad and rejoice and give the glory to him ; for
 the marriage of the Lamb is come, and his wife hath
 8 made herself ready. And it is given her, to be arrayed in
 fine linen, white and clean ; the fine linen is the righte-
 ousness of the saints.
 9 And he saith to me, Write : happy *are* they who are
 invited to the marriage supper of the Lamb. And he
 10 saith to me, these are the true sayings of God. And I
 fell before his feet to worship him : but he saith to me,
 See *thou do it* not : I am thy fellow-servant, and of thy
 brethren that keep the testimony of Jesus. Worship God.
 The testimony of Jesus in the spirit of prophecy.
 11 **A**ND I saw the heaven opened, and behold a white
 horse and he that sitteth on him, called Faithful
 and True : and in righteousness he judgeth and maketh
 12 war. His eyes *are* a flame of fire, and upon his head *are*
 many diadems, and he hath a name written, which
 13 none knoweth but himself And he *is* clothed in a vesture
 14 dipt in blood, and his name is called, The word of God.
 And the armies which are in heaven followed him on
 15 white horses, clothed in clean, fine linen. And out of
 his mouth goeth forth a sharp two edged sword, that with
 it he might smite the nations. And he shall rule them
 with a rod of iron ; and he treadeth the wine-press of
 16 the fierceness of the wrath of God, the Almighty. And
 he hath on his vesture and on his thigh a name written,
 17 King of kings, and Lord of lords. And I saw an angel
 standing in the sun ; and hecried with a loud voice, saying
 to all the birds that fly in the midst of heaven, Come,
 and gather yourselves together to the great supper of God.
 18 That ye may eat the flesh of kings, and the flesh of
 chief captains, and the flesh of mighty men, and the
 flesh of horses, and of those that sit on them, and the
 flesh of all men both free-men and slaves, both small and
 19 great. And I saw the wild beast and the kings of the
 earth and their armies gathered together, to make war
 20 with him that sat on the horse and with his army. And
 the wild beast was taken, and with him the false
 prophet, who had wrought the miracles before him, with
 which he had deceived them who had the mark of the
 wild beast, and them who had worshipped his image.
 These

These two were cast alive into the lake of fire burning
21 with brimstone. And the rest were slain by the sword
of him that sat upon the horse, which went forth out
of his mouth; and all the birds were satisfied with their
flesh.

XX. And I saw an angel descending out of heaven, having
the key of the bottomless pit, and a great chain in his
2 hand. And he laid hold on the dragon, the old serpent,
who is the devil and Satan, and bound him a thousand
3 years. And cast him into the bottomless pit, and shut
him up, and set a seal upon him, that he might deceive the
nations no more, till the thousand years should be fulfilled.
After this he must be loosed for a small time.

4 And I saw thrones, and they that sat on them, and
judgment was given to them: and *I saw* the souls of
them who had been beheaded for the testimony of Jesus,
and for the word of God, and those who had not wor-
shipped the wild beast nor his image, neither had received
the mark on their forehead or on their hand; and they
5 lived and reigned with Christ a thousand years. The rest
of the dead lived not again till the thousand years were
6 ended. This is the first resurrection. Happy and
holy is he that hath a part in the first resurrection; over
these the second death hath no power; but they shall be
priests of God and of Christ, and shall reign with him
a thousand years.

7 And when the thousand years are fulfilled, Satan shall
8 be loosed out of his prison. And shall go forth to deceive
the nations, which are in the four corners of the earth,
Gog and Magog, to gather them together to battle, whose
9 number is as the sand of the sea. And they went up on
the breadth of the earth, and surrounded the camp of
the saints, and the beloved city: and fire came down
10 from God out of heaven and devoured them. And the
devil that deceived them was cast into the lake of fire
and brimstone, where both the wild beast and false prophet
are: and they shall be tormented day and night for ever
and ever.

11 **A**ND I saw a great white throne, and him that sat
thereon, from whose face the earth and the
heaven are fled away; and there was found no place for
12 them. And I saw the dead, great and small, standing
before the throne; and the books were opened; and
another book was opened which is *the book* of life: and
the dead were judged out of the things that were written
13 in the books, according to their works. And the sea

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 heaven are fled away; and there was found no place for
 12 them. And I saw the dead, great and small, standing
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 another book was opened which is *the book of life*: and
 the dead were judged out of the things that were written
 13 in the books, according to their works. And the sea

gave up the dead that were therein ; and death and hades gave up the dead that were in them : and they were judged every one according to their works. And death and hades were cast into the lake of fire : this is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

XXI. And I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away : and there was no more sea. And I saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a loud voice out of heaven saying, Behold the tabernacle of God with men, and he will pitch his tent with them ; and they shall be his people, and God himself shall be with them, and be their God. And he shall wipe away tears from their eyes, and death shall be no more, neither shall sorrow, or crying, or pain be any more : because the former things are gone away. And he that sat upon the throne said, Behold I make all things new. And he saith to me, Write : these sayings are faithful and true : And he said to me, It is done. I am the Alpha and Omega, the beginning and the end. I will give to him that thirsteth of the fountain of the water of life freely. He that overcometh shall inherit these things ; and I will be to him a God, and he shall be to me a son. But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, their part is in the lake that burneth with fire and brimstone, which is the second death.

9 And there came one of the seven angels that had the seven phials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great high mountain, and shewed me the holy city Jerusalem, descending out of heaven from God, Having the glory of God : her window was like the most precious stone, like a jasper stone clear as crystal, Having a wall great and high, having twelve gates, and at the gates twelve angels, and the names written thereon, which are the names of the twelve tribes of the children of Israel : 10 On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates. 11 And the wall of the city had twelve foundations, and upon them the twelve names of the twelve apostles of the Lamb. 12 And he that talked with me had a measure, a golden reed,

to measure the city and the gates thereof, and the wall
 16 thereof: And the city lieth four-square, and the length is
 as large as the breadth. And he measured the city with
 the reed twelve thousand furlongs: the length and the
 17 breadth, and the height of it, are equal. And he mea-
 sured the wall thereof, a hundred and forty-four *reeds*,
 18 the measure of a man, that is, of an angel. And the
 building of the wall thereof was jasper, and the city *was*
 19 of pure gold, like clear glass. And the foundations of
 the wall of the city were adorned with all manner of
 precious stones. The first foundation was a jasper, the
 second a sapphire, the third a chalcedony, the fourth an
 20 emerald, The fifth a sardonyx, the sixth a sardius, the
 seventh a chrysolite, the eighth a beryl, the ninth a topaz,
 the tenth a chrysoprase, the eleventh a jacinth, the twelfth
 21 an amethyst. And the twelve gates were twelve pearls,
 each of the gates was of one pearl: and the street of the
 22 city was pure gold; transparent as glass. And I saw no
 temple therein; for the Lord God Almighty and the
 23 Lamb are the temple of it. And the city had no need of
 the sun, neither of the moon, to shine on it; for the glory
 of God hath enlightened it, and the Lamb *is* the lamp
 24 thereof. And the nations shall walk by the light thereof;
 25 and the kings of the earth bring their glory into it. And
 the gates of it shall not be shut by day: and there shall
 26 be no night there. And they shall bring the glory and
 27 the honour of the nations into it, But there shall in no
 wise enter into it any thing common, or that worketh abo-
 mination, or *maketh* a lie, but they who are written in the
 Lamb's book of life.

XXII. And he shewed me a river of the water of life as
 clear as crystal, proceeding out of the throne of God and
 2 of the Lamb. In the midst of the street of either side of
 the river *is* the tree of life, bearing twelve sorts of fruits,
 yielding its fruit every month: and the leaves of the
 3 tree *are* for the healing of the nations. And there shall
 be no more curse; but the throne of God and of the
 Lamb shall be in it; and his servants shall worship him,
 4 And shall see his face, and his name *shall be* on their
 5 foreheads. And there shall be no night there, neither *is*
 there need of a lamp, or of the light of the sun; for the
 Lord God will enlighten them, and they shall reign for
 ever.

6 **A**ND he said to me, These sayings *are* faithful and
 true; the Lord, the God of the spirits of the
 prophets hath sent his angel, to shew his servants the
 7 things which must be done shortly. Behold I come
 quickly;

- quickly; happy is he that keepeth the words of the
 8 prophecy of this book. And *it was* I John, who heard
 and saw these things; and when I had heard and seen, I
 fell down to worship at the feet of the angel who shewed
 9 me these things. But he saith to me, *See thou do it not*:
 I am thy fellow-servant, and of thy brethren the prophets,
 and of them who keep the sayings of this book; worship
 10 God. And he saith to me, Seal not the sayings of the
 11 prophecy of this book: the time is nigh. He that is un-
 righteous, let him be unrighteous still; and he that is
 filthy, let him be filthy still; and he that is righteous, let
 him be righteous still; and he that is holy, let him be
 12 holy still. Behold I come quickly, and my reward is
 13 with me, to render to every one as his work shall be. I
 am the Alpha and the Omega, the first and the last, the
 beginning and the end.
 14 Happy are they that do his commandments, that they
 may have right to the tree of life, and may enter in by
 15 the gates into the city. Without are dogs, and forcerers,
 and whoremongers, and murderers, and idolaters, and
 every one that loveth and maketh a lie.
 16 I Jesus have sent my angel to testify to you, to the
 churches, these things. I am the root and the off-spring
 of David, the bright, the morning-star. And the spirit
 17 and the bride say, Come. And let him that thirsteth,
 come; let him that willeth, take the water of life
 freely.
 18 I testify to every one that heareth the word of the pro-
 phecy of this book, if any man add to them, God shall
 add to him the plagues that are written in this book.
 19 And if any man shall take away from the words of the
 book of this prophecy, God shall take away his part of
 the tree of life, and the holy city, which are written in
 this book.
 20 He that testifieth these things saith, Yea, I come
 quickly. Amen. Come, Lord Jesus!
 21 The grace of the Lord Jesus be with all.

